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POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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1 November 1984

CHINA REPORT

POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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SOUTHEAST ASIA/PACIFIC

REASON FOR VIETNAM'S PROVOCATIONS AGAINST PRC EXPLAINED

Beijing BAN YUE TAN [SEMIMONTHLY TALKS] in Chinese No 15, 10 Aug 84 pp 52-53

[Article by Huang Yuan [7806 6678]: "Why Vietnam Has Intensified Its Armed Provocations Against China"]

[Text] This year the Vietnamese authorities have steadily escalated their armed provocations against China. In early July they went so far as to dispatch troops on a divisional scale to carry out a frenzied assault on China's border regions.

Vietnam's provocative actions against China have been going on for several years now. But in spite of repeated failure, the Vietnamese authorities remain unwilling to put an end to them. Why do they cling so stubbornly to this course? To be concise, one purpose is to divert their people's attention from their discontented state of affairs. Another is to divert the attention of the international community and to adversely influence Chinese-Soviet relations. But the central purpose remains Vietnam's pursuit of regional hegemonism.

Vietnam has been a unified country for 9 years now. But the Vietnamese authorities persist in invading Kampuchea and fighting China in their pursuit of regional hegemony. They have committed over one-half of the country's revenues and large amounts of manpower and materiel to build up their war machine. As a result, Vietnam is unable to carry on normal economic construction, and the national economy has sunken into a critical abyss. According to news reports, Vietnam's industrial and mining enterprises operated at only 50 percent capacity in 1983, productivity of state-run industries fell below 1978 levels, the foreign debt now amounts to U.S.\$6 billion, foreign exchange reserves are nearly exhausted, inflation is running at a rate exceeding 100 percent, and prices are skyrocketing while there exist shortages of food, energy, and a variety of other materials. The broad masses of people, especially those staff and workers who rely on income from wages, are unable to make ends meet and find it extremely difficult to eke out an existence.

The Vietnamese people, who have made enormous sacrifices in the course of winning national liberation, have long tasted war's bitterness and now long for peace and stability. They are weary of the unjust war of aggression against Kampuchea and oppose the policy of treating China as an enemy, ardently

cherishing the era when Vietnam and China were friends. This has caused Vietnamese newspapers to cry out in alarm: "Comrades and citizens are now wavering in their thinking." In order to secure their control of the domestic situation, the Vietnamese authorities, after deliberately provoking border clashes with China, have falsely accused China of "invading Vietnam" and "stepping up its war of destruction against Vietnam," of "creating severe difficulties for Vietnam's economy," thereby blaming China for Vietnam's economic distress and diverting their people's attention from their miseries, forcing them to spill even more blood fighting for the Vietnamese authorities' ongoing expansion of hostilities.

Internationally, Vietnam's stubborn campaign of aggression against Kampuchea and its refusal to observe UN resolutions demanding it to withdraw its armies from Kampuchea have resulted in widespread and intense condemnation from the international community and an unprecedented degree of isolation. Mochtar Kusumaatmadja, foreign minister of Indonesia and ASEAN permanent committee chairman, recently pointed out: "In the international community, Vietnam has created the impression of being an aggressor and colonialist." England's "Economist" has named Vietnam, together with the notorious South Africa and Israel, as the three countries regarded by people as "small regional empires." And Vietnam has been the target of criticism in every UN General Assembly debate on the issue of Kampuchea.

To do something about their isolated situation, the Vietnamese authorities have had the audacity to pose as pitiable victims and have made a show of saying such things as "Vietnam, with a popular numbering only 60 million, is withstanding the aggression of the one-billion-strong China." This is an effort to shift the focus of world opinion from Kampuchea to the Sino-Vietnamese border and thereby win international sympathy. Moreover, the Vietnamese authorities' ulterior motives extend to attempting to draw the Soviet Union and Vietnam closer together by clamoring, "China's opposition to Vietnam is also opposition to the Soviet Union." Vietnamese Defense Minister Van Tien Dung and General Secretary of the Vietnamese Communist Party Central Committee Le Duan made successive visits to Moscow, where they discussed with the Soviets the state of affairs in Southeast Asia and the subject of Vietnamese-Soviet "total cooperation." They also sought additional Soviet aid and support and to contain and hinder normalization of relations between China and the Soviet Union. The Soviets, proceeding on the basis of the demands of its own global strategy, echoed Vietnam from afar concerning the Sino-Vietnamese border issue and attacked China while asserting its "total support" for Vietnam as a "steadfast policy" of the Soviet Union. The Vietnamese authorities launched their most recent armed provocation against China after securing this Soviet pledge of "total support."

Nevertheless, the tricks employed by the Vietnamese authorities have proven of limited effectiveness in the final analysis, for their armed provocation of China has met with a vigorous counterattack. With the exception of their echo in Moscow, their rantings about the "Chinese menace" are not believed by the great majority of nations. On the contrary, because of their pursuit of regional hegemonism and wanton military aggression, their reputation has become increasingly disgraceful and the summons and pressure demanding that

Vietnam withdraw its troops from Kampuchea grow daily. The ASEAN foreign ministers conference of early July clearly pointed out that Vietnam's unlawful occupation of Kampuchea "constitutes a serious threat to the peace and stability of Southeast Asia." They reaffirmed their just position that Vietnam must withdraw its armies from Kampuchea, and they once again rejected Vietnam's proposals for "dialogue." The next UN General Assembly session is scheduled for September. The Vietnamese authorities are worried about this, afraid that the debate and voting on the Kampuchea issue will put them in an even more unfavorable position. And domestically, the Vietnamese people cannot be deceived forever, nor can their dissatisfaction with the Le Duan clique be suppressed.

The Vietnamese authorities had intended for their armed provocation to extricate them from their predicament. It has only served, however, to create even greater difficulties for them both at home and abroad.

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CSO: 4005/038

NEAR EAST-SOUTH ASIA

XINHUA COMMENTS ON MURPHY'S MIDDLE EAST TOUR

LD281001 Beijing XINHUA in English 1434 GMT 27 Sep 84

[Text] Beirut, 26 Sep (XINHUA)--U.S. Envoy Richard Murphy has just toured the five Middle East countries of Lebanon, Syria, Israel, Egypt and Jordan for talks with their leaders on the current Mideast situation.

As the first U.S. presidential envoy to the region since February when the U.S. marines pulled out of Lebanon, Murphy's trip has triggered off wide interest and speculations that it may herald a fresh U.S. diplomatic offensive in the Middle East.

Despite his declared task of investigating the recent bombing of the U.S. Embassy in Lebanon, observers here noted, Murphy may have undertaken another mission, and a more important one at that, of sounding out the Arab leaders in an attempt to revive the malfunctioned Reagan Middle East plan put forward two years ago.

Murphy's trip just coincided with the speech by U.S. Secretary of State George Shultz Sunday that the U.S. was willing to make new diplomatic efforts to prevail on Israel to withdraw its troops from southern Lebanon. On the following day, President Reagan reaffirmed his Middle East plan in a speech at the UN General Assembly, saying that it is the basis for a just and peaceful settlement of the Mideast problems.

Murphy's visit represents the first step in the new U.S. diplomatic efforts in the Mideast after months of waiting on the sidelines.

In fact, the U.S. has been encouraged to take new moves by the turn of events in the region.

In Israel, the election has brought Labor leader Shimon Peres to power who has expressed a flexible attitude toward the Reagan plan. On the other hand, the Israeli administration has somewhat relaxed its attitude on troop withdrawal from Lebanon due to its economic crisis and the mounting resistance of the Lebanese people.

As far as Syria is concerned, it has no longer rejected a security agreement between Lebanon and Israel since Lebanon has sided with Syria in diplomatic policy in recent months.

Taking advantage of the U.S. setback in the Middle East, the Soviet Union has quickened its steps for a comeback to the region: its ambassador has returned to Egypt, its officials have made shuttle visits in the region and its proposal for an international conference on the Middle East problems has enjoyed a widespread support in the Arab world. As the Soviets made advance in the region, the U.S. could definitely not take a passive attitude.

The U.S. has welcomed the resumption of diplomatic relations between Jordan and Egypt, which took place just as Murphy was in the region, however, the U.S. has always ignored an important factor in the Middle East: the national rights of the four million Palestinians. If the U.S. continues to ignore this factor, it is certain that its new Middle East policies, whatever they may be, could not bring peace to the region.

CSO: 4000/023

NEAR EAST/SOUTH ASIA

CHINESE ART EXHIBIT OPENS IN RAWALPINDI

OW131916 Beijing XINHUA in English 1900 GMT 13 Oct 84

[Text] Islamabad, 13 Oct (XINHUA)--"A stronger China will contribute more to the maintenance of world peace," Pakistan Minister for Information and Broadcasting Raja Mohammad Zafarul Haq said today.

The minister made the remarks at the opening ceremony of a Chinese photograph and art exhibition in Rawalpindi this evening. The 3-day exhibition was sponsored by the All Pakistan-China Friendship Association to mark the 35th anniversary of the founding of the People's Republic of China.

In his inaugural speech, Zafarul Haq paid high tribute to the great achievements China made during the past 35 years. He said China has set an example for other developing countries in national construction.

Chairman of the All Pakistan-China Friendship Association Gulz Ahmad and Chinese Ambassador to Pakistan Wang Chuanbin also spoke at the ceremony, which was attended by about 200 Pakistan friends from all walks of life.

Exhibits on display include more than 100 color photos, 600 Chinese stamps, dozens of wheat straw pictures and hundreds of bookmarks.

CSO: 4000/023

BRIEFS

PRC, IRANIAN MINISTERS DISCUSS TIES--Tehran, 15 Oct (IRNA)--The minister of agriculture, animal husbandry and fishery of the People's Republic of China, He Kang, who is currently in Iran leading a delegation, met and held talks with Foreign Minister 'Ali Akbar Velayati this morning. He Kang stressed the expansion of Iran-China bilateral politico-economic ties, and stated that both countries are pursuing an independent policy, and are fighting against hegemony. Kang said too that both countries are endeavoring to establish global peace. He further added that China is willing to cooperate with Iran in the field of agriculture. Dr Velayati, in reply, expressed the hope that relations between Iran and China progressively expand. He also referred to Iran's plan on the expulsion of the al-Quds occupying regime from the United Nations and stated that this measure is designed to achieve Palestine's eventual liberation. Velayati furthermore requested that the People's Republic of China back this plan. [Text] [Tehran IRNA in English 1615 GMT 15 Oct 84]

CSO: 4000/023

SUB-SAHARAN AFRICA

ENVOY PRESENTS CREDENTIALS TO ANGOLA'S DOS SANTOS

OW300250 Beijing XINHUA in English 0228 GMT 30 Sep 84

[Text] Beijing, 30 Sep (XINHUA)--Zhao Zhenkui, China's first ambassador to Angola, presented his credentials yesterday to President Jose Eduardo dos Santos of the People's Republic of Angola, according to a report from Luanda.

Ambassador Zhao conveyed cordial greetings from Chinese President Li Xiannian and Prime Minister Zhao Ziyang to President dos Santos during their friendly talks.

Dos Santos expressed his sincere wish for promoting cooperation and friendship between the two countries.

Ambassador Zhao arrived at Luanda, the capital of Angola on 5 September.

CSO: 4000/023

NATIONAL AFFAIRS

LIAOWANG ON HONG KONG AGREEMENT, FUTURE TASKS

HK271304 Beijing XINHUA Hong Kong Service in Chinese 0915 GMT 27 Sep 84

[Text] Beijing, 27 Sep (XINHUA)--The weekly LIAOWANG, in issue No 40 to be published on 1 October, carries an article written by its correspondent entitled "Sino-British Negotiations on the Question of Hong Kong." The article says that the resolution of the Hong Kong question is of great significance in not only realizing the great cause of reunifying the motherland but also in maintaining peace and stability in Asia and the world.

The article points out that, since the founding of the PRC, our government has all along made known its desire to resolve, when the time was ripe, this question left over from history through peaceful negotiations. Today, the Chinese and British Governments have solved this problem of historic significance through peaceful negotiations.

The article says that in the negotiations the fundamental guideline adopted by our country calls not only for the resumption of the exercise of sovereignty over Hong Kong but also guarantees Hong Kong's stability and prosperity. The resumption of the exercise of sovereignty is the prerequisite. Only given this prerequisite, can Hong Kong maintain prosperity and stability and maintain its international status. Taking the actual conditions of Hong Kong into consideration and bearing in mind the will of Hong Kong compatriots, our government has put forth the concept of "one country, two systems" and affirmed the adoption of a special policy toward Hong Kong after 1997. This, in a word, is to maintain the capitalist system of Hong Kong with no change--no change for 50 years.

The article says that the practice of the concept of "one country, two systems" is a major strategic policy of our government, not expediency. It is understood that the British side speaks highly of this concept and considers it a stirring idea of historic significance.

The article points out that in the process of negotiating on the Hong Kong question, the Chinese and British sides, setting store by the situation as a whole, solved one difficult problem after another in the spirit of friendly understanding between the two countries. As far as the Chinese side is concerned, we repeatedly made known our clear-cut stand and showed flexibility given the principle of not encroaching upon sovereignty. The British side

on its part also adopted a well-advised attitude. This brought about a rapid unanimous agreement by both sides on problems of principle, thus leading to the timely completion of the business of negotiations. The article also says that the great achievements scored in the negotiations have also given full expression to the far-sightedness and the statesmanlike conduct on the part of the Chinese and British leaders in handling this question left over from history. The article revealed that the talks on the Hong Kong question began in September 1982 during the period in which British Prime Minister Thatcher visited China. At that time, the leaders of China and Britain exchanged views on the solution of the Hong Kong question. In July 1983, China and Britain began the second phase of talks on the question of Hong Kong. During the second phase of talks, a total of 22 rounds were conducted, and they came to an end in September this year. More than 700 days and nights were spent on the talks, and the representatives of China and Britain taking part in the talks worked diligently and strenuously. Several days before the initialing of the agreement in September, this reporter went to the state guesthouse in Diaoyutai, the place where the Chinese delegation at the talks worked, and saw many people working very busily, but with smiles on their faces.

It is known that right from the outset, the Sino-British talks were confronted with a key question--the question of sovereignty. The Chinese side asserted that it must resume exercising its sovereignty over Hong Kong in 1977. The resumption of the right of sovereignty over Hong Kong by China and the principle of maintaining Hong Kong's stability and prosperity were unified and inseparable. During the 2 years of talks, quite a period of time was spent on the problem of sovereignty.

The article said: Quite a number of problems were confronted by the talks, such as the setting up of the Sino-British joint liaison group, the problem of land leases, the problem of nationality, the problem of civil aviation, and others. Centered on the process of the talks, Hong Kong society also went through periods of wind and rain--the so-called problem of confidence, the so-called interference in the affairs of the Hong Kong Government, and the so-called deadlock of the Sino-British talks. However, no matter how severe the wind and rain were, both the Chinese and British sides did things in a practical and down-to-earth manner, achieved mutual understanding, and solved one problem after another.

Regarding the question of what is to be done after agreement has been reached in the Sino-British talks, the article says that according to people concerned, there is still much work to do. The policy for Hong Kong adopted by our government will be fixed in the form of law, that is, a basic law for the Hong Kong Special Administrative Region will be formulated. This basic law will be formulated on the basis of extensively soliciting opinions from the people of various strata in Hong Kong and will be officially promulgated and implemented after it is approved by the NPC. The work to draft the basic law will begin after the Sino-British joint declaration is published. The Chinese side is ready to speed up the formulation of the basic law and it is expected that this law will be published not later than 1990.

Regarding the British side, we welcome the guarantee on a smooth transition put forward by the British Government when the agreement was reached. We hope that during the 13 years of the transitional period while it is responsible for administering Hong Kong, the British Government will adopt positive measures to ensure the position of the Hong Kong dollar, conserve government expenditures, stabilize British capital in Hong Kong, and take a prudent attitude in using income from the sales of land, reforming the political system, and handling personnel affairs in order to avoid causing difficulties to the future special administrative region government.

As far as Hong Kong compatriots in various circles are concerned, an important task at present is to unite as one and strive to maintain Hong Kong's stability and prosperity so that no turbulence will occur in Hong Kong. As long as there is social stability, all other problems can be solved and this involves the interests of each person in Hong Kong.

CSO: 4005/071

NATIONAL AFFAIRS

ART, LITERATURE TO PORTRAY SOCIALIST HUMANITARIANISM

Kunming SIXIANG ZHANXIAN [IDEOLOGICAL FRONT] in Chinese No 3, 24 Jun 84
pp 57-61, 69

[Article by Shi Wen [2514 5113]: "Socialist Literature and Socialist Humanitarianism"]

[Text] In his article "On Humanitarianism and Alienation," Comrade Hu Qiaomu pointed out, "All our work we ought to emphasize propagandizing and implementing socialist humanitarianism. Works of art and literature especially should contain such propaganda." The strong emphasis that Comrade Hu Qiaomu placed on propagandizing socialist humanitarianism definitely will have a strong influence on the development of socialist literature in China. The issue of humanitarianism has long been a controversial one; in the latter 1950's, there was a one-sided criticism of humanitarianism in publications. During the 10 years of chaos, the Lin Biao, Jiang Qing anti-revolutionary clique dominated the arts and made this issue even more chaotic. At one time, socialist ethics and morality became a taboo area for portrayal in art and literature. Works which express such virtues and upright feelings as personal concern, respect, sympathy and love frequently were branded as works of the bourgeois theory of human nature and works of bourgeois humanitarianism. People thereupon avoided humanitarianism like the plague and an "unfeeling literature" then flourished. However, in recent years, some comrades did not use the viewpoint of historical materialism to sum up experiences; they took a portion of the literary works of the past which had showed a tendency toward formulization and generalization and simply summed them up as not describing nature and as criticisms of humanitarianism. The "breakthrough" and the "blazing of new trails" in literary works by some people is not a "breakthrough" and a "blazing of new trails" under Marxist guidance, but rather is a new hoisting of the banner of the bourgeois theory of human nature and bourgeois humanitarianism. This is the use of works having literary artistry to propagate the use of humanitarianism in solving social problems and handling various relationships with the goal of establishing a new "system which suits human nature."

Humanitarianism definitely is a complex issue and one which is not easily clarified. Comrade Hu Qiaomu suggested that one can distinguish the connotations of the two aspects of humanitarianism in that bourgeois humanitarianism opposes a world view and an historical view, and that socialist humanitarianism propagandizes and implements ethical principles and moral standards. This not only explains the many years of controversy, it moreover describes how socialist literature can correctly propagandize and express humanitarianism.

Only by Criticizing Bourgeois Humanitarianism in Literature Can Socialist Humanitarianism Be Properly Demonstrated

In the past, one of the main reasons why there was confusion over humanitarianism was because the implications of the two aspects of this term were obscure. For the most part, the reason why some literary works propagandizing and expressing humanitarianism developed flaws was because they used humanitarianism to comprehend the world view and historical view. This completely misses the famous Marxist dictum of historical materialism which says that human nature is the sum total of all social relationships. It then goes on to depart from the concrete class nature of history, uncovers the so-called unchanging natural instincts of mankind, takes pains to express the so-called tolerant spirit of universal love and vividly portrays the so-called improvement and restitution of human nature. Where will such unreal literary pursuits of humanitarian ideals lead art and literature? Where will it lead the readers, especially young readers? Even though some writers repeatedly claim that the "human nature" which they portray is not one which transcends classes and that their "humanitarianism" is not bourgeois humanitarianism, and even claim that their works propagandize and espouse revolutionary humanitarianism and socialist humanitarianism, however, in evaluating whether a work is good or bad, one does not examine the writer's statements, because the best measure by which to examine a work is the social consequences.

A novel published in 1982 described the struggle for liberation, portraying an army nurse who neglected all else to treat an enemy female prisoner and her son. These humanitarian acts finally reformed this diehard, obstinate Nationalist. What does this tell the reader? It says that guns and bullets and party policy are not powerful weapons with which to threaten the enemy, but that we should rely on "human nature" and "human feelings" to eventually overcome them. Does this really resemble what a few articles call the "portrayal of the powers of revolutionary people"? If this reference is to the revolutionary humanitarianism by which our army does not mistreat prisoners, then it is correct, because that did not happen in the period of the revolutionary struggle, and this had a positive role in bringing about the collapse of the enemy camp. However, revolutionary humanitarianism does not encompass the use of supra-class "human nature" and "human feelings" to reform the enemy, and yet this novel commends exactly this sort of so-called "common humanity" shared between the enemy and ourselves. In an article by the author of this novel, there is a concrete explanation of this sort of "common humanity": "They (the army nurse and the Nationalist woman--writer's note) both were women, both were wives and mothers, and they shared common psychological functions." "They both loved their husband and children, both loved the beauty of nature and both wanted to live." The gaping chasm between the enemy and ourselves was filled in with these beautiful "natural instincts" shared by mankind; this provided support for the miracle which finally "transformed an obstinate enemy into a bosom friend." There can be no greater distortion of the revolutionary struggle led by our party than that found in this portrayal. The author exerts all his energies to search out the beauties of "human nature" in an obstinate enemy and uses a fine overlay of tender feelings to conceal the bloody life and death struggle of the

battlefield. Perhaps the writer subjectively did not wish to promote this portrayal of human nature, human sympathy and human feelings placed high above political beliefs, but the objective results of the work can only leave the reader with that conclusion.

There is another novel, based on an abstract theory of human nature, which promotes abstract "love," promising that the "holy water of love" can melt iron ingots, thus causing a reactionary Nationalist leader, the local communist party secretary and an ordinary village wife to finally enter into the paradise of "universal love." "Love" is deified, "love" replaces class struggle and political struggle, "love" overrides the two enemy camps, and "love" becomes the master of history and of human fate. In this way, the struggle for liberation and the ten years of chaos are made into a history of the reform of human feelings, the realization of human nature and the victory of human nature. The author of this novel believes that Marxism incorporates a humanitarian world view and historical view and also believes that even a cold-blooded killer can be so inspired by "love" that his dormant human nature will be restored and his soul purified. The author's purpose in writing this novel was to fulfil humanitarian ideals through literary pursuits, but he has now come to realize that the flaw demonstrated in the novel is that "the quality of transcending classes is a bourgeois humanitarian ideal."

In another novel which parades "Marxist humanitarianism," the author uses the main character she has created in order to write a book on "Marxism and Humanitarian Ideals," which states her own philosophical viewpoint: "The humanitarianism incorporated in Marxism is the most complete and the most revolutionary humanitarianism." Just what is this "most complete and most revolutionary humanitarianism"? As the novel itself shows us, it is nothing more than a replay of the ravings of bourgeois humanitarian "love." The novel ingores objective reality and sums up the historical process in China during the past 20 years as a process of struggle between human nature and opposition to human nature and to humanity. In short, the author uses the artistic imagery she has created to espouse a humanitarianism which nonetheless still is bourgeois humanitarianism, which, of course, has nothing in common with Marxism.

Lenin said: "Socialist theory dispenses with any debate over social conditions adhering to the natural instincts of mankind, and rather sets about to make a materialist analysis of modern social relationships to explain why the contemporary system of exploitation has flourished at this point in time. ('Who are the 'Friends of the People' and How do They Attack Socialism? (A Reply to an Editorial in 'The Wealth of Russia' Magazine Attacking Marxism'), published in 'The Selected Works of Lenin,' Vol 1, p 51) Consequently, in contrast with bourgeois humanitarianism, Marxism opposes discussion of abstractions which are divorced from concrete life, it does not acknowledge the existence of an immutable human nature, it believes that the motivation for progress in human society does not rely on overcoming flaws in human nature, but rather relies on the proletariat and the workers to follow the laws of social development in carrying out the revolutionary transformation of society. However, in recent years, some works which promote abstract humanitarianism still mystify an abstract human nature, especially abstract love. When Engels criticized (Fei-er-ba-ha's) moral theories, he made a telling critical comment on the intense

feelings of abstract love held by (Fei-er-ba-ha): "But, love! Really now, with (Fei-er-ba-ha) love is a god who creates miracles at any time and any place, and who can aid one in overcoming all difficulties of real life. This moreover takes place in a class society which is divided into directly opposed interests. In this way, even the last fragment of revolutionary nature in his philosophy is lost, leaving nothing but a single wornout tune: "Love each other! Make no distinctions of sex or class, embrace each other--let everyone drink their fill together!" ("Ludwig Feuerbach and the Demise of German Classical Philosophy" in "The Selected Works of Marx and Engels" Vol 4, p 236) Engels wrote this passage almost 100 years ago, but isn't it a perfect criticism of the "humanitarianism" of abstract human nature and abstract love that have been promoted in recent years?

Another expression of bourgeois humanitarianism in literary works is found when they espouse respect for and the achievement of "human values," "human rights," "human dignity," "human freedom" and the like. Portrayals of such things also makes people into abstractions. The background of the common expression "respect for people" conceals individualism and egoism and gives highest praise for the values of the individual and individual freedom. Just on this account, a few people are enthusiastic because western modernism advocates the "expression of the self" in literature. China has a number of works that imitate the Western modernist school's "expression of the self," and what these works advocate is "egocentricity." They do so by advocating that the wants and rights of the individual be placed above the state, society and all other people. The minimum rules, needs and restrictions of socialist society which are felt to be incompatible with the "self" are seen as "contrary to human nature" and "non-humanitarian" and are to be opposed. The "human nature" and "humaneness" of these works means that one can do exactly as one pleases in any way that one desires. These works pose such ridiculous questions as: "Why should a man love only one woman? Does this suit human nature?" Consequently, these works can only express the bad aspects of human nature and make a mockery of it, and what they dispense are thoughts of loneliness, emptiness, decadence and gloom. They are divorced from reality, cut off from the people and ignore the literary task of serving the people, ignore the principle of serving society, are rejected by the people and certainly will be forgotten by their era.

To sum up the above, if our workers in art and literature do not take Marxism as their guide and do not clearly demarcate the border between socialist humanitarianism and bourgeois humanitarianism, then, it still will be difficult for literary creation to avoid the pitfalls of bourgeois humanitarianism. We must therefore thoroughly eliminate idealist historical views and world views from humanitarianism, criticize the abstract theories of human nature, and criticize the humanitarian intellectual tides of the 18th and 19th century realist writers which played a role in the revolutionary progress during our process of historical development. We also must adopt an attitude of dividing one into two. This is the only way that socialist humanitarianism can be correctly, thoroughly and vividly expressed in literary works.

Striving To Create Works Filled With Socialist Spirit Is a Glorious Responsibility of Socialist Writers and Artists

It is, of course, extremely stupid to throw out the baby with the bath water. When we conduct Marxist criticism of works of art and literature which exhibit mistaken bourgeois tendencies, we must be absolutely certain of not repeating previous leftist errors. We must energetically promote literary and artistic propagandizing of socialist humanitarianism and encourage writers to create works which are filled with the spirit of socialist humanitarianism. It is just as Comrade Hu Qiaomu pointed out: "We are only opposed to art and literature or literary criticism which propagates a humanitarian world view and historical perspective, and we only oppose the distortion of revolutionary history and revolutionary realities and the propagation of a theory of human nature which supersedes history and supersedes society. However, we are not at all opposed to and should not be opposed to works of art which describe our revolution, our socialist society, and the concern, respect, sympathy and love of our revolutionaries and workers for the people. We are not opposed, and should not be opposed, to concrete and vivid descriptions by literary workers who take a revolutionary and socialist stance in portraying true human nature, human feelings, patriotism, a sense of what is right and respect for the character of the common socialist citizens. If we should oppose in that fashion, it not only would be extremely stupid, it moreover would oppose socialist art and literature, destroy their life and rob them of their power to influence and eliminate their educational significance."

Comrade Hu Qiaomu stressed that art and literature ought to strive to propagandize socialist humanitarianism. As I understand this, it first of all ought to be determined by the rules of literature itself and by the mission undertaken by socialist art and literature. Literature is a reflection of life, and, in China, because we have destroyed the exploitative system which was the general source of this anti-humanitarian phenomena, because we have destroyed the "gang of four" and because we have thoroughly liquidated the Lin Biao-Jiang Qing anti-revolutionary clique's anti-humanitarian monstrous crimes, socialist humanitarianism has made developments and has been implemented into many aspects of our lives. For example, the establishment of the policies of the Third Plenum of the 11th CPC Central Committee placed emphasis on transferring party works to construction of the four modernizations, and the 12th Party Congress adopted a major program for creating a new situation in socialist construction. Both of these manifest the great concern of our party and the state for the basic interests of the broad people. In addition, even though it is now only a few years since the smashing of the "gang of four," and though we have been faced with difficulties in correcting the economic shambles, the state still has made several raises in the wages of the state staff and workers, has increased the purchase price for farm and sideline products, has used all possible devices to stabilize prices, and has worked from all angles to ensure that the people's livelihood will gradually improve on the basis of continued production development. In the same way, this demonstrates the close bonds of the party and the state in sharing both joy and sorrow with the people. The above explains one aspect some new developments of socialist humanitarianism in China. We also ought to see that because of the common effort of the whole

party and the whole people, the party spirit and social mood that were ruined by Lin Biao and the "gang of four" during the "Great Cultural Revolution" have already undergone a great transformation in just a few short years. The party's superior traditions and superior style and the superior virtues of the Chinese people are now being restored and developed. The socialist ethical relationships of unity, fraternal love and mutual aid have come to be the mainstream in our lives, and there moreover are more and more heroic figures who give their own blood and lives to implement socialist humanitarianism. Literature and art, which form such a major component of construction of socialist spiritual civilization, ought to be a positive reflection of this vibrant social reality. When Comrade Deng Xiaoping spoke of the role that literature has in constructing a highly developed socialist spiritual civilization he pointed out: "This lofty endeavor has an extremely broad expanse, no matter whether it is in satisfying the many needs in the spiritual life of the people, nourishing the new socialist man, or improving the whole range of social thought, culture, moral standards and art and literary work it has a major responsibility in improving socialist thought, culture, cultural standards and literary and art work, and this is a task which other departments cannot fullfil." ("Congratulations Offered at the Fourth Congress of the Chinese Art and Literature Workers," in the "Selected Works of Deng Xiaoping," p 181) Consequently, all workers in literature and art ought to take up pen or brush to produce positive propaganda on the new developments of socialist humanitarianism in China, enthusiastically praise the new style of relationships between people in socialist society, enthusiastically praise the lofty moral feelings and glorious ideological feelings of the people in constructing a new life, and strive to create works of art which shine with the glorious socialist humanitarian spirit of our age.

Of course, we cannot ignore the fact that in real life there still is immoral behavior, falsity, evil and trickery, but, just because of this, art and literature ought to exert even greater efforts to propagandize socialist humanitarianism. Propaganda such as this includes praise for models of moral excellence, and also includes brave attacks on moral falseness, evil and trickery as well as criticism, castigation and satire of all behavior which transgresses against socialist humanitarianism. However, it is necessary to see not only the whole picture, but the mainstream and the future as well. When moral relationships are lost, then anti-humanitarian behavior is the mainstream in our life. The mobilization of literary devices to thoroughly expose and describe this will alert the people. To struggle against it will promote a turn for the better in party style and the social mood. At present, however, what is most worthy of major treatment still is the lofty feelings and beautiful spirit expressed by the whole people in carrying out the "four modernizations" with one heart and one mind. It is just as Comrade Deng Xiaoping pointed out: "Our socialist literature must use true to life, moving literary imagery and accurately portray the fullness of social life, reflect the nature of social relationships of all types, express the demands of contemporary progress and the trends of historical developments, and moreover must use socialist ideology to educate the people and provide them with a spirit for forging ahead and going all out to make the country strong." ("Congratulations to the Fourth Congress of Art and Literature Workers", in "The Selected Works of Deng Xiaoping" p 182")

In comparison with all historical ethical and moral ideals, socialist humanitarianism is an ethical principle which sets new standards, but, in comparison with communism--the moral acme of contemporary mankind, it still belongs to a lower level. The morals of communism are a demand placed upon a minority of advanced elements, while the great majority of people can only gradually acquire them. The moral standards and ethical principles of socialist humanitarianism are that each person should have self respect as a socialist worker, have the character of a socialist citizen, and moreover respect others and have mutual respect and mutual concern; the individual should consciously submit to the needs and interests of the collective and the state and sacrifice everything for the people; the collective and society then ought to be thoroughly aware of and concerned about the just interests and needs of each individual and aid each individual in developing his own nature and strong points, and so on. All of these are the most basic principles for handling the relationships between people under a socialist system, and, as far as the individual is concerned, constitutes the minimum requirement of moral cultivation. When the ideological awareness of the people has not reached the level of communist ideology, it then becomes even more urgently significant that our art and literature propagandize the implementation of socialist humanitarianism. This is because, on the one hand, it suits the present level of ideological awareness of the great majority of people, it is the easiest way to mobilize the spirit of the vast number of ordinary people, and is most acceptable to the majority of people. On the other hand, socialist humanitarianism is by no means spontaneously and naturally formed, and must undergo propaganda, education and the guidance of the model behavior of advanced elements. If our workers in art and literature are able to take a revolutionary, socialist stance, and are able to create concrete, moving descriptions which respect the true human nature, human feelings, patriotism, sense of justice and character of the average socialist citizen, this definitely will be helpful in promoting the moral sensibilities of the whole people, permit the people to emulate these literary figures, receive a profound socialist moral education and promote the growth of a generation of new socialist people of beautiful spirit.

As previously mentioned, because of the overall low level of moral and ethical demands of socialist humanitarianism in socialist life, socialist art and literature consequently cannot satisfactorily use socialist humanitarianism in the highest realms of creativity. Our art and literature are a major organizational component in the construction of socialist spiritual civilization with a core ideology of communism, so, generally speaking, it must take communist ideology as its guide, use patriotism, collectivism, socialism and communist ideology to educate the people, it must advocate whole-hearted service to the the people; it must advocate leading the vanguard, being the last to retreat, taking the lead in suffering, being the last to enjoy; it must advocate being first in all things, leading other people, thinking of others; it must advocate that when necessary, one must sacrifice one's own interests for those of other people and must sacrifice the interests of the individual and the minority for those of the state and the majority." (Hu Qiaomu: "On the Issues of Humanitarianism and Alienation") This will permit the works to reach the ideological standards of socialism and communism and summon the people to ardently pursue communist ideology.

We are pleased to observe that in recent years, our workers in art and literature have not turned away from the sincere hopes of the party and the people and have written a number of works which propagandize communist ideology and implement the spirit of socialist humanitarianism.

For example, the novel "Gaoshanxiade huahuan" [7559 1472 0007 4104 5363 3883] describes the spirit of revolutionary heroism in our soldiers who sacrificed themselves for the homeland, and also describes the upright feelings among the soldiers and among the comrades in arms. Moreover, love and hate, tragedy and joy, glory and ignominy, bravery and cowardice, loftiness and baseness...all of these genuine human emotions are placed in their proper historical context and provided with thoroughgoing revelations and details. The readers of this novel feel all of the emotions, are moved to the very core and receive profound education and stimulation.

Another example is the novel "Ling yu Rou--The Spirit and the Flesh" which was made into the movie "Mu Ma Ren--The Herders," and which describes the ordinary intellectual Xu Lingjun in his sorrows and joys and partings and reunions. This celebrates the lofty emotions with which our people intertwine their own fate with that of the homeland and tie their own fate to the glory of the nation. The movie describes the love of husband and wife, but does not describe it as abstract love. Instead, it forcefully demonstrates how the married love between Xu Lingjun and Li Xiuzhi forms a unity with love of the nation and the people, and how this makes their love more enthusiastic, stronger and deeper. The film also is very moving in its accurate portrayal of the beautiful human nature and beautiful human emotions of the herders.

The film "Linju--Neighbors" also reflects the realities of modern life. It sharply touches upon the evils of the times, yet, what is most unforgettable is the simple yet accurate descriptions of the souls of the inhabitants of who share life along an ordinary apartment building corridor. They are of good moral character, concerned about each other, and help each other; they show good sense, are intelligent and happy, and take the initiative in ridding the nation of troubles. The film takes pains to delineate the old cadre Liu Lixing, who is a man of firm convictions and very much concerned with his neighbors. He quietly helps his neighbors with their chores every day. He generously uses a new apartment allotted to him in a trade for a kitchen for his neighbors, and prolongs his own illness by running around to solve his neighbor's housing problems. Even though he is already aware of his own incurable disease, he is still even more concerned over the illnesses suffered by others, and he is a blessing in the life of his neighbor Dr. Ming. On the screen, this ordinary corridor ties together the hearts of a multitude of viewers, and although it reflects only a very small slice of our society, it accurately and vividly manifests the new form of socialist relationships between people in our daily life.

Consequently, the issue does not lie in whether or not socialist art and literature describe human nature and human feelings and are able to propagandize and express humanitarianism, rather, it lies in the issue of which ideology to use in providing guidance for writing about human nature and human feelings, and it lies in which type of humanitarianism is to be expressed. A poem by Lu Xun

says: "To be unemotional is not true heroics, how can love of children be unmanly." Comrade Zhou Enlai once criticized literary works which neglected to describe the fullness of human emotions by saying: "Those who ought to cry dare not cry because of restraints, probably the fear of being 'tenderhearted'." "We of the proletariat have a proletarian human nature, so what is there to worry about? There is a kind of pressure which throws 'the theory of human nature, 'human love,' 'humanitarianism' and 'utilitarianism' into total chaos. "It is worthwhile for our comrades in art and literature to truly study and comprehend Comrade Zhou Enlai's viewpoint. Without a doubt, we must continue to liquidate that "leftist" tendency which opposes the literary expression of class nature, human emotions, and humanitarianism, and we now must emphasize criticism of the rightist tendency to obliterate class nature and social nature in the expression of abstract human nature, human feelings and humanitarianism. The party and the people hope that the writers and artists will create in their works more and better images of the new socialist man brightly reflecting the lights of communist ideology, and will create more and better images of the new socialist man manifesting the spirit of socialist humanitarianism. This not only will give the people strength to strive upward it also will give them bountiful rewards. This is the only way to have no regrets over the glorious mission our times have bestowed upon writers and artists.

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NATIONAL AFFAIRS

IMPORTANCE OF FOUR FUNDAMENTAL PRINCIPLES STRESSED

Shanghai SHEHUI KEXUE [SOCIAL SCIENCES] in Chinese No 3, 13 Mar 84 pp 2-4

[Article by Sha Ying [3097 5391]: "Uphold the Party's Four Fundamental Principles; Establish Socialist Spritual Civilization"]

[Text]

I

Establishing socialist spiritual civilization and upholding the four fundamental principles are intimately related.

In a speech at a March 1979 meeting to discuss principles and ideological guidelines in party theoretical work, Comrade Deng Xiaoping pointed out: Our primary task at the present time and for a fairly long historical period hereafter is to undertake modernization. To do this we must uphold the four fundamental principles in ideology and politics, namely: Uphold socialism, the people's democratic dictatorship, the CPC leadership, and Marxism-Leninism-Mao Zedong Thought.

There are several important questions pertaining to upholding the four fundamental principles that need to be answered: What path should our country follow, what type of state system should it adopt, who should be its leaders, and what should its guiding ideology be? The party cannot depart from the course and the guidance provided by four fundamental principles both when formulating its lines, principles, and policies and when directing any party or state undertaking or project. The four fundamental principles provide the basis for the establishment of our country and are the political foundation and course of advance for the unity of 1 billion people. They are the four pillars undergirding the construction of the great mansion of socialism. Comrade Deng Xiaoping said: "No Communist Party member--and no party theoretical worker in particular--is permitted to waver from this fundamental standpoint. If even one of these four fundamental principles is made to wobble, then the entire socialist undertaking and the entire cause of modernization will falter." ("Selected Works of Deng Xiaoping," p 159.)

After issuing his appeal to uphold the four fundamental principles, Comrade Deng Xiaoping on the eve of the 12th Party Congress brought forward the four major political guarantees for advancing structural reform and restructuring of the economic system: Seeing to it that the cadre ranks become more

revolutionary, younger in average age, better educated, and more professional; constructing socialist spiritual civilization; combating criminal activities--in the economic and other spheres--that do damage to socialism; and rectifying party workstyle and organization. Comrade Deng Xiaoping presented this four-faceted project to the whole party as a single plan that is the most important guarantee for upholding the socialist way and for concentrating our strength to achieve modernization. If we can speak of upholding the four fundamental principles as both the prerequisite for realizing the four modernizations as well as their essential character, then the four political guarantees are the concrete expression in everyday work and struggle of the four fundamental principles. The four political guarantees must proceed according to the correct direction and course plotted by the four fundamental principles and must never deviate from them. And of course, upholding the four fundamental principles means not deviating from the four political guarantees or the party's line, principles, and policies. Otherwise these concrete things will become abstract and devoid of content.

The CPC Central Committee has pointed out many times that while we are constructing a highly material culture we must also strive to create a highly spiritual socialist civilization. This is a matter of strategic principle in the construction of socialism. Whether we support this strategic principle or not will have a significant bearing on the success or failure of socialism. Socialist spiritual civilization is the major characteristic of socialism as well as a significant expression of the superiority of the socialist system. Only when a socialist system founds its economy on public ownership of the means of production, its political system on the people's democratic dictatorship, and its ideological system on a socialist spiritual civilization with communism at its core--only then can it be considered complete. If we do not engage in building a socialist spiritual civilization, then the people's understanding of socialism will be one-sided and our modernization program will not be assured of following a socialist course. It will lose sight of its ideals and objectives and will forfeit its spiritual power and will to struggle. It could even go astray down the path of lopsided development and degeneracy. Therefore it is imperative that we understand the significance and role of constructing a socialist spiritual civilization from this high level of theory and politics.

On the one hand, the relationship between constructing socialist spiritual civilization and observing the four fundamental principles is to construct spiritual civilization according to the course prescribed by the four fundamental principles, to follow the guidance of Marxism-Leninism and Mao Zedong Thought, and to accept the leadership provided by the Communist Party. On the other hand, the two thoroughly interpenetrate and are intrinsically related.

For example, following the path of socialism and constructing socialist spiritual civilization are inseparably related. Whether constructing a socialist material civilization or a socialist spiritual civilization, the socialist way must be taken. If we depart from it, then we might just as well be engaging in the construction of bourgeois spiritual civilization and bourgeois modernization. Similarly, upholding the people's democratic dictatorship means to institute socialist democracy among the people and

to exercise dictatorship over all who oppose socialism. This is the guarantee and backing for establishing socialist spiritual civilization. As Comrade Deng Xiaoping has put it: "Without democracy there is no socialism and there is no socialist modernization." ("Selected Works of Deng Xiaoping," p 30). We will be able to effectively construct a socialist spiritual civilization if and only if we establish a high degree of socialist democracy, implement democratic centralism, reform and perfect the state political and leadership system, strengthen the socialist legal system, and establish and expand equality between individuals and the proper relationship between the individual and society.

Another example: Just as all work is performed under the leadership of the party, building a spiritual civilization cannot be done except under the party's guidance. And to strengthen and improve party leadership, a thorough-going rectification must be carried out and a fundamental change for the better be achieved in party workstyle. We can promote a fundamental turn for the better in the overall social atmosphere only by rectifying party style, which will stimulate improvements in the political and military sectors as well as in the mood of the people. Promoting improvements in the general mood within the party, among the people, and within society is also one of the major aspects and objectives of our construction of socialist spiritual civilization. In constructing socialist spiritual civilization we take communist ideology as the core and guiding principle. This guarantees that the building of socialist spiritual civilization will follow the correct course and will have sound content, that it will truly be socialist--not capitalist--spiritual civilization. This essential point is a fundamental tenet of Marxism-Leninism-Mao Zedong Thought. From the above it is clear that building a socialist spiritual civilization and adhering to the four fundamental principles are thoroughly interdependent activities that are inherently and inseparably related.

II

What is there about the relationship between building socialist spiritual civilization and adhering to the four fundamental principles that warrants our attention and further exploration?

First of all, at the present time there are some people who are so thoroughly engrossed in economic construction that they are insufficiently aware of the profound significance of spiritual civilization and regard its construction as an "inferior task." There are others who consider adhering to the four fundamental principles as unimportant, nothing but a "platitude" and "the same old stuff."

These are theoretical workers who have not sufficiently paid attention to or propagated this matter of basic standpoint. The question of how to further understand and carry out the organic integration of constructing socialist spiritual civilization with adhering to the four fundamental principles is something that warrants further exploration.

Ever since our party embarked upon the strategic task of constructing a socialist spiritual civilization, the responsible cadres from the majority of prefectures, departments and units have become more important. Practice

has shown that whether it be perfecting the social environmental, order, or mood, and whether it be ideological or cultural work, whoever attaches importance to building socialist spiritual civilization has obtained notable successes; furthermore peoples' mental outlook, and comradely relationships between people, have greatly changed. Activities concerned with the establishment of civilized villages (towns) throughout the vast countryside have played a particularly important role in promoting an improved situation in the developing rural villages, in solidifying the alliance between workers and peasants, and in developing a new type of farmer. The construction of socialist spiritual civilization has strengthened ideological and political work to the point where more and more members of society have ideals and morals, are cultured, and observe discipline. The main character and role of establishing spiritual civilization is a truth that has already been demonstrated in practice today. Those comrades who do not recognize this truth can only be considered to have fallen far behind the times in their thinking.

Is adhering to the four fundamental principles really "the same old stuff?" Comrade Deng Xiaoping has said that achieving the four modernizations requires adherence to the four fundamental principles, and that while this may not be something new in itself, during the 10 years of turmoil the four fundamental principles were seriously distorted and violated. But since the smashing of the "gang of four" the party has restored them to their original place of honor and has made a convincing new case for their validity under new circumstances and according to new realities. Comrade Deng Xiaoping said: "We must vigorously publicize the superiority of socialism and the correctness of Marxism-Leninism-Mao Zedong Thought, the might of the party leadership, the power of the great unity of the party and the masses, and the tremendous accomplishments and limitless future of socialist China. And we must proclaim that to work hard for the future of socialist China is the loftiest mission and highest honor our young people today can pursue." ("Selected Works of Deng Xiaoping," p 219)

At the same time it should be noted that the four fundamental principles are not ossified dogma that are etched in stone but rather are constantly being replenished, enriched, and developed according to the summing up of the experiences and realities of socialism. As everyone knows, the party has brought order out of chaos since the 3d Plenum of the 11th Central Committee. Both the general principles and the specific policies it has implemented have been correct, and it has brought about practical socialism with Chinese characteristics, all of which has served to enhance realization of the four fundamental principles. Thus it is wrong to fail to explore and take seriously the four fundamental principles, dismissing them as the "same old stuff." And those tendencies deriving from the "left" or right to doubt, resist, distort, or deny the four fundamental principles are even more seriously mistaken.

From this one can see that only when one thoroughly realizes the profound significance of and integral relationship between building socialist spiritual civilization and adhering to the four fundamental principles can one steadily raise his ideological self-consciousness and, as a consequence, contemplate in one's work how to form a more organic integration of them.

By and large, the construction of socialist spiritual civilization can be divided into ideological construction and cultural construction. Ideological construction is the more important inasmuch as it determines the socialist character and orientation of our spiritual civilization. The party's ideological construction is the mainstay of the overall construction of socialist spiritual civilization. The primary content of ideological construction is the strengthening of education in the Marxist-Leninist worldview and in scientific theory. Teaching people to have revolutionary ideals, morality, and discipline is essential instruction for fortifying adherence to the four fundamental principles. Only if the vast numbers of members of society understand the importance and the content of the four fundamental principles and constantly improve their knowledge and consciousness will they acquire communist ideals, convictions, and morality. Only then will they be able to publicize the notion of being masters of their own lives and the ideas of collectivism. And only then will they grasp the notion of the citizen's rights and duties as well as the notion of organizational discipline. And while the spiritual character of every member of society is thus being improved, a new type of inter-personal social relations will be steadily developing.

The content of cultural construction is extensive and wide-ranging, for it includes education, the sciences, literature and art, news and publishing, broadcasting and television, health and physical education, and various other cultural affairs, all of which should be integrated with upholding the four fundamental principles. Taking Marxism-Leninism-Mao Zedong Thought as the guide, the various curricula in every type of school in China should promote the spirit of the four fundamental principles according to their particular characteristics. The content of political, social science, and cultural education in particular should be imbued with the four fundamental principles so as to provide students not only instruction but also inspiration, whether in moral, intellectual, or physical education. As a result they should be able to train themselves to become outstanding talents who possess the ideals and morals of communism, both general and specialized knowledge, and strong, healthy bodies. Socialist literature and art are important components of spiritual civilization that play a unique role. Our writers and artists should create many works of high intellectual and artistic quality while relying upon the guidance of communist thought. They should work hard to promote the substance and spirit of the four fundamental principles through the vehicle of rich, realistic, profound, and lively art forms, thereby providing educational, inspirational, and spiritual enjoyment for the people. To nurture a healthy social atmosphere and cultivate a new socialist man, the news, broadcasting, television, and publishing industries should for their part emphasize propaganda and education in the four fundamental principles and constantly expand the socialist and communist ideological front. Comrade Deng Xiaoping said: "The press, broadcasting media, and television should all promote stability and unity and raise young peoples' socialist consciousness as regular and fundamental duties." ("Selected Works of Deng Xiaoping," p 219). Such socialist spiritual civilization-building activities as "study Lei Feng, establish a new spirit," the "five stresses, four beauties, and three ardent loves," "nationwide civility and courtesy month," as well as the literary activity "vitalizing China," and especially the activities of various urban and rural civilized units engaged in construction throughout China--all should integrate the construction of socialist spiritual civilization with

the four fundamental principles. They should thoroughly fulfill their role in transforming social conventions and influencing peoples' thinking through rich and varied educational activities, and constantly expand peoples' spiritual horizons.

In sum, not only are the four fundamental principles reflected in a whole series of party principles and policies; they must permeate ideological and cultural construction, including education, science, literature and art, broadcasting and television, news and publishing, and various other channels. And they must run through all activities, forms, and methods of building socialist spiritual civilization so as to promote propaganda and education. The relationship between adhering to the four fundamental principles and constructing socialist spiritual civilization is not just one of guidance and leadership; it is also one of mutual interaction, influence, and advancement. In every area of practical work we should self-consciously and intelligently integrate the two. Only then can we attain even greater results and create new experiences.

III

Constructing socialist spiritual civilization means not deviating from the party's leadership. Rectifying party ideology, workstyle, and organization within a definite period of time has a particularly profound meaning for further enhancing the construction of spiritual civilization. The mission of this particular rectification campaign is to unify ideology, rectify workstyle, strengthen discipline, and purify party organization. Unifying ideology is particularly important to party rectification. Party members can correctly carry out criticism and self-criticism, distinguish right from wrong, check unhealthy tendencies, and purify party organization only if they earnestly study party rectification documents and improve their thinking and knowledge. The focus of this party rectification has been placed upon existing ideological and political problems. Because of the problem of maintaining ideological and political unanimity with the Central Committee, different eras should have different focal points. To determine whether such unanimity exists at present, we need to consider the following:

1) Is the correctness of the party's line, principles, and policies since the 3d Plenum of the 11th Central Committee resolutely acknowledged? 2) Is there complete confidence in every one of the 12 great objectives of struggle set forth by the party? 3) Does the work of the particular department or unit obey and serve the struggle objectives of the entire party? These three important questions involve serious matters of principle that concern the overall situation. That is to say, by carefully integrating the four fundamental principles with practical work, the problem of maintaining ideological and political unanimity with the Central Committee will become more developed, profound, and concrete in step with the unfolding of the socialist modernization drive and the work of the party.

Our party has firmly resolved that party rectification absolutely cannot be done perfunctorily, and it has enacted feasible and realistic measures as well as basic methods for party rectification that are guaranteed to rectify the

party. Throughout the long years of revolutionary struggle, our party has maintained the excellent tradition in party-building of taking ideological construction as primary, and it has undergone both positive and negative experiences in party rectification. At the present time there exist many favorable objective conditions. Thus we firmly believe that through the concerted efforts of party organizations at every level and the vast numbers of party members, we can successfully conduct party rectification, bring about a fundamental turn for the better in party workstyle, and make our party a purer and more militant Marxist political party. It then will lead the masses in pressing forward with the work of socialist modernization.

In his speech to the 2d Plenum of the 12th Central Committee, Comrade Deng Xiaoping placed prohibiting spiritual pollution activities on the agenda of important matters. This is a major mission of ideological circles during party rectification; it is also urgently needed for fashioning socialist spiritual civilization.

Constructing socialist spiritual civilization and not engaging in spiritual pollution are actually two aspects of the same issue. Constructing socialist spiritual civilization improves peoples' ideological and political qualities and raises their scientific and cultural levels. It opposes those uncivilized things that are detrimental to civilization, and it guards against and fights off various and sundry degenerate ideological influences of the bourgeoisie and other exploiting classes. Not engaging in spiritual pollution and eliminating negative, erroneous, and uncivilized things is designed to strengthen positive, healthy, and civilized things so as to better enable people to self-consciously uphold the four fundamental principles and enhance the construction of socialist spiritual civilization. Constructing spiritual civilization and not engaging in spiritual pollution will always involve both destruction and construction. Educating the broad masses of people in the ideas of patriotism, collectivism, socialism, and communism, plus promoting the gamut of excellent and progressive ideas both Chinese and foreign, ancient and modern, as well as scientific and cultural knowledge--this is construction. Destruction, on the other hand, involves criticizing and discrediting the outmoded, backward, and rotten ideology of the exploiting classes. Destruction and construction thus are opposites that are also closely interrelated, unified, and complementary.

In the realm of ideology, it will not do to adopt the attitudes of liberalism. On the other hand, one must clearly define the limits of policies and get a good grip on them. On any matter of ideology or theory, one must conduct concrete analysis. To resolve any problem of ideological knowledge, one must undergo study, ideological education, criticism, and self-criticism. Whether in speech or writing, one must always seek the truth from facts, present the facts and proceed from reason, using reason to persuade the people and emotion to move them. One should always adopt the attitude of aiming to help those comrades being criticized, curing their illness in order to save them, so as to achieve the objectives of making these comrades fully understand ideology and uniting them. If we steadily raise our Marxist standards and our self-consciousness in observing the four fundamental principles, resolutely

executing the party's line, principles, and policies and maintaining a high degree of ideological and political unanimity with the Central Committee, our party will take on a formidable air of youthful vitality and activism, which will quicken the pace of creating a new scene in the construction of socialist modernization. At the same time the construction of socialist spiritual civilization will take great strides forward.

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NATIONAL AFFAIRS

XIAO KE ON ELIMINATION OF 'LEFTIST' IDEOLOGICAL INFLUENCES

Beijing LIAOWANG [OUTLOOK] in Chinese No 30, 23 Jul 84 pp 8-9

[Interview with Xiao Ke by reporter Zhang Chunting [1728 2504 0080]]

[Text] On the afternoon of 7 July, this reporter visited with the Head of the Military Academy and political commissar Comrade Xiao Ke [5135 0344] to ask him to express his views on thoroughly negating the Cultural Revolution and the problems of eliminating "leftist" ideological influences.

Although Comrade Xiao Ke is over 70 years old, his eyes and ears are as good as ever and his mind is nimble. He replied in his native Hunan accent: it was clearly pointed out early in the party Central Committee's Resolutions on Certain Questions in the History of Our Party Since the Founding of the People's Republic: "The Cultural Revolution was not and could not have been a revolution or social progress in any sense." Without a doubt, this has already thoroughly negated the Cultural Revolution. However, problems are not so simple. Though the documents have negated it, we cannot say that it has been negated in people's minds.

He paused briefly and the old general pulled at his fingers and continued:

Since the founding of our country, the party has made quite a few mistakes.. There was the rightist mistake of Chen Duxiu and the "leftist" mistakes of Qu Qiubai, Li Lisan and Wang Ming, as well as the mistake of the Cultural Revolution. These mistakes rendered losses of varying degrees to the Chinese revolution, some of which were extremely severe, particularly the Cultural Revolution, which was a mistake unlike any other mistake in history, for it was not committed while struggling against the enemy, but was an "internal disorder" among the people. Therefore, the mental trauma it caused people was immeasurable. "Leftist" influences poisoned several generations.

As he said these words, Xiao Ke was clearly excited. He calmed down a bit and continued: Since the Third Plenum of the 11th party Central Committee in 1978, the party Central Committee has led the whole party and the people of the nation to constantly clear up "leftist" ideological influences, and has stipulated a series of correct lines, principles and policies, so that tremendous changes have occurred in all walks of life and a great victory has been won. Nevertheless, some "leftist" influences and remnants of the Cultural Revolution still appear like ghosts, wandering through some localities and units.

As he was speaking, Xiao Ke suddenly thought of the front page headline of that day's RENMIN RIABO, "Leading Cadre in Tiandeng County Discriminates Against Teachers, Several Teachers Could Not Endure, Left With Families" and the short commentary "How to Handle the Old Diehards of the Cultural Revolution?" He strode out of the room and went through the courtyard into the study, where he picked up the paper and said with considerable feeling, "You see! Not only do remnants of the Cultural Revolution exist, but old diehards of the Cultural Revolution still hold power!"

As head of the Military Academy, Xiao Ke has come into contact with several instances at the Military Academy. He said that the academy had one teacher who wrote a research paper in 1979 that had received praise but had been revised by leading comrades in the central authorities. It was based on the contributions made by several party leaders, and particularly Comrade Mao Zedong, in probing the Chinese revolutionary road, and discussed Mao Zedong Thought as a crystallization of collective wisdom. After the piece was published, some people were opposed to it. Even recently, when the Military Academy discussed giving out academic awards, there were still objections to this article. Xiao Ke said with feeling. This shows that "leftist" influences and worship of individuals from far in the past are still doing mischief in some people's minds. It seems as though the units in our military academy that are engaged in academic research and educational training cannot even support historical materialism, not to mention creating new ideas!

Speaking of the other areas in which influences from the Cultural Revolution remain in the Military Academy, Academy Head Xiao Ke listed remnants of factionalism and the pernicious influence of the "natural and rational" theory of mass movements, as well as liberalism, anarchism and extreme individualism. He said, not long ago, there was an individual in the academy who openly asked officials for help, not to achieve a goal, but to use the language of the Cultural Revolution to intimidate. The Cultural Revolution was an open seizure of power by people who acted like officials, so when someone asks officials for help, only the gimmick has changed. This shows that not thoroughly negating the Cultural Revolution and not eliminating "leftist" ideological influences will mean no end of trouble for the future.

This reporter asked: how can we thoroughly negate the Cultural Revolution and cure once and for all those people with chronic "leftist" tendencies?

Comrade Xiao Ke said, first we ought to make a thorough investigation of the cause of the disease and try to find out if the person has some kind of "congenital deficiency." Our party has created an important position for small-scale production in China and the "gene" of "leftism" derived from the small producers' position in society finds expression in the numerous party members in small-scale production. Aside from this, we also ought to find the "postnatal" causes, and to investigate whatever mistaken theoretical or ideological influences we have received, which have planted the root cause of chronic "leftism" in ourselves. He said, According to my observations, a considerable portion of comrades have for a long time had faith in such theories and ideology as "'leftism' is better than rightism," "right is a question of standpoint," "'leftism' is a question of method" and "one must exceed the proper limits in righting a wrong, because if one does not exceed

proper limits, one cannot right the wrong." Xiao Ke considers that "exceeding the proper limits to right a wrong" can be used to explain certain physical phenomena and processes, but as a political term, it is open to question. In philosophical terms, in anything where quantity and quality are unified, there is a certain degree of fixity, and if a certain limit on quantity is exceeded, it will cause changes in quality. Connecting mistakes is necessary, but going beyond the limit is a "leftist" mistake. Naturally, being "too late" and not acting would be a rightist mistake. Comrade Xiao Ke opened a copy of the "Selected Works of Lenin" and read: "Communists must spare no effort to lead the workers' movement as well as the whole of society to develop along the straightest, quickest path to a world victory of the Soviet regime and the dictatorship of the proletariat. This is an indisputable truth. Therefore, so long as one small step is repeated many times, and that step taken in the same direction, truth will be changed to error." After reading the passage, he softly closed the book and asked, Were the many political movements in our past not many small steps forward in the end? And as a result, what degrees of absurdity were reached? That goes without saying. The origin of mistakes in self-criticism is not unrelated to these mistakes of theory and ideological guidance described above.

He said with emphasis: We should certainly respect the law of objective reality, and thoroughly reject the "righting wrongs" by "exceeding limits" and "exceeding limits" to "right wrongs" type of mistaken theory and behavior. We can never again allow the human follies of the past, such as first "wearing a label," then "casting off a label," first "overthrowing" and then "liberating" and "movements one year, rehabilitation the next" to be repeated.

Comrade Xiao Ke is an old comrade in the party and the army. He was involved in revolution in 1926 and participated in the Nanchang Uprising, the Xiangnan insurrection and the joining of forces in the Jinggang Mountains. He held such important posts as group commander of the Sixth Army group of the Red Army and deputy commander of the Second Front Army of the Red Army. After the establishment of the PRC, most of the time he was responsible for educating and training China's army. During the long period of revolutionary struggle, he loyally, persistently, assiduously and bravely protected and upheld the truth, and although he suffered attack and was subjected to unredressed injustice, he never became downhearted.

He understands profoundly from his own personal experience that, at present, to strengthen democratic centralism within the party, thoroughly negate the Cultural Revolutionary and smash the bonds of "leftist" ideology, we must dare to investigate, boldly reform and increase the pace of socialist modernization. This is an especially urgent task that faces the people. Xiao Ke said: We do not have to accept passively the lessons of the Cultural Revolution. We should dare to think, speak, act and overcome weakness and laxness. I believe that following the constant enhancement of party members' theoretical understanding, the constant normalization of inner-party life and the constant strengthening of democratic centralism, that such mistaken thinking as "'leftism' is better than rightism" and "better 'left' than right" will eventually lose its support.

Comrade Xiao Ke had talked with this reporter for more than 5 hours, and still he talked as volubly as before, without a hint of fatigue. It was nearly 10 o'clock in the evening when the staff working at Comrade Xiao Ke's side reminded him to rest early, and only then did he stop the conversation. At the last, as a conclusion, he said: I consider that to thoroughly negate the Cultural Revolution and eliminate "leftist" ideological influences, it is important that we should constantly study and get a grasp of the basic theory of Marxism, and use it to discriminate between the correct and mistaken thinking and behavior that is constantly produced in real life. Study and grasp all of the newest scientific information from China and abroad in order to keep pace with the great trend of reform vigorously springing up throughout the country. And one other thing, which is that we should have the courage to uphold materialism to the end. This is just like what Stalin said: The role of Leninism, in the work of the party and the work of the nation, is to integrate revolutionary courage and resourcefulness with a realistic spirit. In terms of our comrades in the party today, we ought to remember constantly to treat the sickness of "leftist" tendencies with the medicine of "realism".

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NATIONAL AFFAIRS

PROGRESS IN IMPLEMENTING POLICY ON INTELLECTUALS URGED

Beijing LIAOWANG [OUTLOOK] in Chinese No 30, 23 Jul 84 pp 4-5

[Article by Chen Hongyi [7115 1738 3015] and Yu Chuan [6735 1557]: "Make Progress in Implementing the Policy On Intellectuals In the Light of Party Consolidation"]

[Text] Materials made available recently and reports published by the press reveal that when there have been cases of discrimination and attacks against intellectuals, they have not failed to draw people's interest.

Generally, since the Third Plenum of the 11th party Central Committee, the whole party has paid increasing attention to knowledge and intellectuals, and has done a lot of work in this area, adopting a number of vigorous measures and achieving marked results. Nevertheless, it is imperative to see that some departments and units still have quite a few problems in dealing with knowledge and intellectuals, some of which are fairly serious. In these localities, not only has the party policy on intellectuals not been implemented, but suppression and attacks on intellectuals are a common occurrence. In these localities, not only is human talent lying idle and squandered alarmingly, but they even lack the most basic working conditions for young and middle-aged intellectuals or any environment for endeavoring to gain professional proficiency. In these localities, leadership authority is still held by those ignorant and incompetent people, who have held back the thinking of some promising young intellectuals, so that their abilities have not been put to good use. Finally, in these localities, they still have fairly serious resistance to the party and the nation beginning to pay attention to the problems of knowledge and intellectuals. They refuse to act and have even adopted extremely inappropriate means of attack and retaliation. This deviates from party principles and ought to draw a high degree of attention from every quarter.

The case of Beijing Academy of Posts and Telecommunications Assistant Professor Peng Daoru [1756 6670 0320] illustrates the problem very well. After he invented the BY-2 electrical contact solid film lubricant, it was proved through practice to be very economical, and is widely used by 2,000 units in the electrical, communications, aviation and national defense industries. Within 3 and 1/2 years after this invention won second place in the nation, there were people lodging complaints everywhere in the Beijing Academy of Posta and Telecommunications, attacking the invention and the inventor for no reason,

while some of the leaders in this academy adopted an indulgent attitude. Only later, under the intervention of the State Scientific and Technological Commission and other departments, was this problem resolved. This case exposed the remnants of "leftism" in certain party members and cadres at this academy. Whoever sends up such a shoot will have it pinched off. What is more, those people are fishing in troubled waters in their scramble for fame and fortune.

If we say the case described above was a problem of ideological understanding, then the problem in the Tianjin Turbine Research Institute was much more than just a problem of understanding.

It was managed jointly by Tianjin University and the Tianjin No 1 Engineering Industry Bureau since 1958 and had gained a number of important achievements in scientific research. However, the leading cadres at this institute were basically a "workers' propaganda team" formed during the Cultural Revolution. Several of the leading members of the institute and its offices who did not understand professional work, who made their name by "rebellious" during the Cultural Revolution, whose factionalist thinking was severe and who discriminated against intellectuals, took advantage of the opportunity to persist in supporting the "leftism" of the Cultural Revolution. They resisted the line, principles and policies of the Third Plenum of the 11th party Central Committee and left a perfectly good research institute in a terrible state. No work on such things as setting things to rights, exposing, criticizing and investigating, or implementing the policy on intellectuals had been earnestly carried out. There was no one to lead professional work and scientific research was at a near standstill. Much of the equipment was broken, financial accounts were not in order, and sequences of work and living were in complete confusion. The repercussions of large numbers of technical personnel wanting to work but being unable and wanting to give up but not having the heart to were strong. Only recently was this research institute, which had been in disorder for 18 years, comprehensively reorganized. It seems that only vigorous reorganization is enough to solve the problems of this kind of unit.

Naturally, looking at numerous situations, this or that type of problem exists in the treatment of knowledge and intellectuals in some departments or units, one of whose principal causes is that thinking lags behind the situation. The leaders of these departments and units have not really seen clearly the new technological revolution faced by the modern world and the challenge that this revolution presents to us. They have not really understood the historical position and beginning historical role of knowledge and intellectuals in this revolution. Therefore, we must make these comrades rethink the problems of knowledge and intellectuals and truly understand the importance of knowledge and intellectuals in ideological terms. Like the circular issued by the CPC Central Committee's Organization, Propaganda and United Front Work Departments, we must make this understanding clear. Whether or not it mobilizes the zeal of vast numbers of intellectuals and brings their abilities fully into play and achieves results, it ought to act as an important mark of judging the quality of a district or unit leader's work. Whether or not they earnestly implement the policy on intellectuals, mobilize the zeal of intellectuals, or promote the four modernizations is a major problem in maintaining political unanimity with the central authorities.

We know that the greatest special characteristic of modernized societies is a concentration of knowledge, so the most important step in modernization is to develop knowledge. Therefore, the state of a country's intellectuals is one of the basic national conditions today. The quantity and composition of intellectuals in various other countries reveals the problem clearly. In Europe, America and the other developed countries nearly one person in four has been to college, while in China today only 0.6 percent of the general population has a college level education (including those who went to college and those in school now).

One percent of the Chinese population of age 25 and over has a college level education, while America has 31.1 percent, Japan has 14.3 percent and Egypt has 3.4 percent. China has nearly the lowest level in the world. This shows that the quantity of China's intellectuals is next to nothing. It is far from fulfilling the needs of rapid development of national construction. How much the worse that a portion of our intellectuals have been prevented for one reason or another from fully playing their role, bringing an increase in our man-made difficulties. For this reason, we must integrate party consolidation into carrying out rectification and reform and adopt the necessary organizational measures while we resolve ideological understanding, in order to achieve a solid position for implementing the policy on intellectuals. The Heilongjiang Provincial Party Committee brought out at the province-wide intellectual work symposium that to tap intellectual resources and fully bring into play the role of intellectuals, they should be given first priority in Heilongjiang's strategic policy of development. Progress should be made on the four stipulations for improving the treatment of intellectuals and speeding up the implementation of the policy on intellectuals. The Guizhou Provincial Party Committee came up with provisions for implementing the policy on intellectuals that require all out employment and promotion of intellectuals in accordance with the standards of the cadre "four modernizations." They require that within this year one or two hands in each of the scientific research units, institutions of higher education, medical departments, cultural departments and county level and above units should be exchanged for relatively young comrades with culture who understand policy. All intellectuals joining leading bodies should be given duties, authority and responsibility.

We firmly believe that if every department and unit integrates party consolidation and measuring themselves against standards into the focused period of time for rectification and reform, puts implementation of work on intellectuals on the agenda, and adopts suitable measures, it will promote the implementation of the central authorities' policy on intellectuals, which suits the national conditions, yields to the common aspiration of the people, and is in accordance with the great cause of the four modernizations.

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NATIONAL AFFAIRS

SOCIAL IMPACT OF GROWTH OF CITIES, TOWNS DISCUSSED

Beijing LIAOWANG [OUTLOOK] in Chinese No 32, 6 Aug 84 pp 8-10

[Lecture by Professor Fei Xiaotong [6316 1321 6639] on 3 July at the Chinese University of Hong Kong: "The Social Significance of Small City and Town Development in China"]

[Text] Editor's note: Professor Fei Xiaotong [6316 1321 6639] recently went to Hong Kong to give lectures on the subject of small city and town building at The Chinese University of Hong Kong and Hong Kong University respectively, which were very well received. After Professor Fei Xiaotong returned to the capital, he sent a letter to this publication, providing a summary of his speech of 3 July at the Chinese University of Hong Kong. For this, we are deeply grateful. The summary of his speech as it is given below is a continuation of Professor Fei Xiaotong's research on the problem of small cities and towns.

1. The majority of small cities and towns have already long existed in all areas of China. They are mainly places for peasants to exchange agricultural products and handicrafts, but some are also centers for manufacturing and distributing well-known local products. For example, porcelains from Jingdezhen, pottery from Dingshuzhen, silk from Shengze and handwoven cloth from Gaoyang are well-known throughout the country. However, from antiquity onward, the common form of agricultural products commerce emerged in China's interior was exchange between producers, carried out at markets (or country fairs) held at regular intervals at regular sites. Markets were held at noon, and after the exchanges were finished everyone would go home, for very few people lived at the market. The economy developed, and after the level of rural commodities was raised, merchants who specialized in trade emerged. They lived in compact communities in the markets, and set up shops for business, thus forming permanent market towns.

Aside from this, key military areas and the political centers of areas under rule required walls built for defence, and these became cities. The functions of cities and towns are not the same; sometimes they are united, sometimes separate. Today they have already been joined in the single term "cities and towns," which indicate a site where a large number of people live, with shops

that do regular business and various service trades. In recent times, this has been divided into cities, towns and markets, which are non-agricultural residential concentrations on three different administrative levels.

Trade marketplaces where there are regular, occasional or temporary gatherings constitute markets.

Towns are economic, political and cultural centers in certain rural areas, and what links the center to the countryside is its "rural base."

Certain small towns also center around a given large town and ordinarily one goes through two or three administrative levels to reach a city. The administrative levels are divided into county towns and towns, while below towns are villages. In 1955, a fixed population of 2,000 or more, where 50 percent or more of residents were non-agricultural (in industry, commerce or service trades), could establish a town and create the organizational system of a town. This was revised in 1963, when a population of 3,000 or more, with 70 percent or more non-agricultural residents, could establish a town. In 1982, there were 2,819 towns nationwide.

Exceptionally large cities are those with a population of 1 million or more (there were 20 in 1982), large cities are 500,000 to 1 million (28), medium-sized cities are 200,000 to 500,000 (71), and small cities are those under 200,000 (126).

2. After liberation, towns with a commercial base declined without exception. The circulation of such agricultural products as grain, cotton and oil and other goods and materials put under the state monopoly for purchase and marketing came under national control. Rural sideline industry was unable to develop because of the restrictions on grain, and the commercial enterprises going through socialist transformation were already on the point of extinction. Residents of the towns dwindled daily. The nation's population distribution became gourd-shaped, with two big ends and a small middle: the population of the cities soared, the rural population was in excess, while the population of the towns fell or came to a standstill.

During the period of the Cultural Revolution, several state-run enterprises in the large and medium-sized cities "stopped production to carry out revolution," and in the marketplace demand was greater than supply for ordinary commodities. At this time, cadres were sent into the countryside and skilled workers returned to their hometowns. As a result, small-scale factories began to be produced in the towns. They had the markets, the technology and the means.

The internal factor in the development of town industry was the excess labor power in the countryside, who were seeking a means of subsistence. In the 1960's, population pressures in the countryside had already been detected. In the 1970's, when they were urgently seeking a way out, town industry gained the support of the peasantry. In areas with high populations and little land, the traditional forms of complementary agriculture and manual work appeared.

In 1978, the 3d Plenum of the 11th party Central Committee set things to right and corrected the "leftist" line, promoting all types of management and aiding town industry in the countryside (through tax exemptions and lowered taxes), and permitting many different management systems, including all the people, collectives and individuals, which revitalized the rural economy. The joint production system of responsibility was then extended, which aroused the peasants' enthusiasm to produce, and rural production of commodities became self-sufficient or semi-self-sufficient. In southern Jiangsu and other areas with high population and little land, the vigorous development of town industry has absorbed a large amount of the excess rural labor force and substantially raised rural production capacity and peasant income. In villages along the Changjiang, for example, the average annual per capita income went from 100 yuan in 1979 to 400 yuan in 1983, which was an average annual increase of 100 yuan. Their income quadrupled.

3. Before liberation, the population of China increased from 400 million to 500 million in 30 years. After liberation, it doubled in 30 years, from 500 million to 1 billion. Out of the population of 1 billion, 900 million live in the eastern half of the country, particularly in the coastal areas, where population density per square mile exceeds 300 people in the 3 municipalities of Shanghai, Tianjin and Beijing, and the 3 provinces of Jiangsu, Shandong and Henan. Population density exceeds 200 people per square mile in the 2 provinces of Anhui and Fujian, while the average population density nationwide is only 72 people. At the lowest end, Xizang has 1 person per square mile, Qinghai has 3, Xinjiang has 5, and Nei Monggol has 10. Sichuan was originally a densely populated area, but after it was marked off into 3 autonomous minority prefectures, it dropped to 120 people per square mile. Population distribution in this area is extremely uneven, with many in the east and few in the west.

On the other hand, the total population of the cities and towns is 200 million, and the population of the countryside is 800 million. Figuring cities and towns separately: the 2,366 cities total 140 million people and the 2,664 towns total 60 million. The population distribution between town and country and between cities and towns is also uneven; there are more peasants than workers and the population of cities and towns is less than the population in the countryside.

The disparities between these two imbalances are exceedingly large.

4. It is estimated that the population will increase by at least 200 million by the year 2000, and if the original gourd-shape distribution is maintained, city and country will be at an impasse. Therefore, to play this chess game of population, we must set up two strategies: one is to develop the small cities and towns, to fill the reservoir between city and country, and the other is to narrow the disparity between regions, to increase population mobility and thin out dense regions.

Over the past 2 years, the town population in southern Jiangsu has generally increased by a third. In a 1982 census, there were 2.8 million people living in towns in Jiangsu, while now there are already 3.8 million. In addition,

more people are living in the countryside, engaged in non-agricultural activities in the villages and towns. The four cities of Suzhou, Wuxi, Changzhou and Nantong have had a third to a half of their rural labor force move out to the countryside. It is estimated that there are 10 million such persons in the whole province.

By the year 2000, the small cities and towns of the nation should hold 40 percent of the population engaged in labor, commerce, service and other trades. There are now 60 million people in Jiangsu, so nearly 20 million should move to the small cities and towns.

5. That large populations can be moved to "fill the reservoir" is due to the new means of "leaving the land but not leaving home" created by the peasants over the last 5 years. The peasants do not change their place of residence or their registered permanent residence, but they go to work at factories, shops and other businesses in towns and villages during the day, and at night they return home or stay in town alone for short periods. This has made great reductions in residential building. At present, transportation between countryside and towns is becoming more convenient all the time. There is generally a highway or road that can be travelled or they can be reached by bicycle. A bicycle can go 10 miles an hour, and the distance between any two towns in southern Jiangsu at present is only 15 or 20 miles.

"Leaving the land but not leaving home" allows the peasants to consider both industry and agriculture and to have household handicraft industry as in the past. In the traditional "men plow and women weave," family members distribute the work and work together, and industry and farming complement each other. A large household like this in a village nowadays would have workers and farmers. Each family has some people engaged in agriculture, some in manual work and some in sideline industry. As for village collectives, they can put aside part of the profits gained from industry for public accumulation for the whole village, in which people not engaged in industry would share. The excess profits could be distributed among the members of the collective, with a share for those not engaged in industry. This means "using industry to supplement agriculture" and "using industry to support agriculture." As for people in a family, some till the land and some do manual work. During the agricultural busy season, the manual workers could be released for a period of time to engage in farming. In the slack season, people in farming could engage in sideline industry. Men and women, young and old would do whatever work is required. This coordinates very well with seasonal agricultural labor. In localities where land is scarce, and each family contracts for very little land, agricultural work could become a supplement to manual labor. In Daqiuzhuang, near Tianjin, 90 percent of the labor force has already transferred to manual labor, commerce, service and other occupations, while agriculture has become a sideline industry. Southern Jiangsu is currently developing specialized agricultural households, utilizing machinery, contracting for other families' land, and engaging in scientific farming, so that a mechanized farm family similar to the Japanese suburban type is emerging.

6. Modernization brought along by industrialization penetrates into every cell of society and thus into the rural family. China's industrialization had its modernization severely tested by the peasants leaving for the city, with the

result that fairly large discrepancies emerged between city and countryside in every aspect of social life. We are taking industry to the rural areas, or to nearby towns, and bringing modernization to every aspect of peasant family life. This is an extremely important state of affairs. In several rural areas of Shazhou, there are many households equipped with lathes, who can manufacture iron and steel spare parts. There are many households with knitting machines and they make fashionable knitted clothing at home, which they sell in the city and even abroad. Mechanized production transmits all manner of modernized living and thinking, and has induced profound change in both the material and spiritual sides of the peasantry.

Most of the industry in the towns of southern Jiangsu is light industry, the textile industry in particular. The first group of workers admitted into the factories were women. There were women in every household in the villages along the Changjiang, mainly young, who entered the factories in the towns. This occasioned new changes in every relationship within the households. Relationships between mother-in-law and daughter-in-law, husband and wife, and parent and child were all readjusted. Not only will this close the gaps in China's industrialization and modernization, it will also create a new industrialized countryside.

7. Over a month ago, I saw the newest developments in the rural areas of Jiangsu. Town industries had established contact with various university and research departments. Town factories were providing experimental conditions for science and technology, and receiving experimental tasks from the scientific and research departments. The scientific research departments were testing new products for each factory, which the factory contracted to produce. The profits gained were divided between the two parties. In policy, the scientific research departments had already been "untied" and were encouraged to be geared to the needs of reality and the countryside, and scientific research personnel were allowed to receive remuneration. In this way, town industry not only integrated workers and peasants, but also integrated intellectuals and peasant workers. This is an important new development, particularly in a period of scientific and technological revolution. "Small factories produce spiritual products." In meeting the scientific and technological revolution, an army has appeared in China from the challenge of the west's so-called "third wave."

8. The development of town industry has helped us understand how to create a distinctively Chinese socialism. Town industry is an historically inevitable outcome with a traditional foundation. It has developed in the basic mold of households where "men plow and women weave" and manual labor and agriculture complement each other. Only after repeated investigation and theoretical probing that measured the strengths and weaknesses of town industry, and debate and examinations during practice, did the central authorities come up with policy decisions and affirm the significance of this new creation of the peasants'. They gave it their support and continue to monitor its development, to constantly enrich and correct the various means that exist. Students of social science have played a role in this process. Chinese social science has broken new ground in combining theory and reality, and not only has it progressively gained prestige among the masses, it has also tempered itself, overcoming the weakness of dogmatically playing with concepts. Thus it will make vigorous new contributions to the industrialization and modernization of China.

NATIONAL AFFAIRS

AVERAGE LIFE EXPECTANCY IN CHINA EXAMINED

Beijing RENKOU YU JINGJI [POPULATION AND ECONOMY] in Chinese No 3, 25 Jun 84, pp 14-20

[Article by Jiang Zhenghua [5592 2973 5478] of Jiaotong University in Xian, Zhang Weimin [1728 3634 3046] and Zhu Liwei [2612 0500 3634] of the State Bureau of Statistics]

[Text] I. A Historical Review and the Reliability of Data

The long history of China is replete with struggles of the oppressed against their oppressors, wars, and famines. The ruling class's extorting of excessive taxes and levies resulted in numerous deaths, and average life expectancy had been extremely low. Data on the rate of population increase and the natural birth rate in China during the past few thousand years indicate that average life expectancy for a long period of time was between 25 and 30. Since the dawning of the 20th century, increasingly more attention has been paid to population data. However, prior to Liberation, data in this area were highly incomplete; data in average life expectancies were especially scarce. There had been only few typical surveys and they were conducted by scholarly organizations. Our analysis of historical circumstances are based on the information resulted from these surveys.

The earliest vital statistics in China are the ones put together by Doctor Yuan Yijin [5913 6318 3866] based upon the Li family's chronological record between 1365 and 1849; however, the representativeness of these statistics underwent further scrutiny. Between 1929 and 1931, Xiao Fude [5135 1381 1795] of Jinling University collected vital statistics on Chinese peasants. Average life expectancy for men was 34.85 years; for women, 34.63. Prior to Liberation, several sets of vital statistics for various regions were published by Chen Da [7115 6671] and others. The results of these studies were similar, which illustrates that prior to Liberation the average life expectancy of urban residents was not significantly different from that of rural residents. Average life expectancies for both male and female were less than 35 years. At that time China was a country with one of the lowest average life expectancies in the world. One of the factors involved was the high infant mortality rate which was about 250 percent in 1928 and about 200 percent prior to Liberation. Even though these statistics are not necessarily reliable, they reflect one fact--China's infant mortality rate in those times topped those in many countries.

Subsequent to Liberation, a death registration system was instituted nationwide and large-scale typical surveys have been conducted from time to time. Vital statistics acquired through these surveys are naturally more accurate than the previous ones, and the resulting data are also more representative. Inevitably some deaths have not been reported, but these constitute only a small number. Data for certain economically developed regions are even more accurate. This can be tested by comparing the results of surveys conducted by departments that do not deal with population statistics. Age group data on mortality were first collected during the 1982 census. Various methods used in the process of this census were based on the results from the experiments conducted in Wuxi. In addition to looking into population mobility household by household, one other measure taken to assure the accuracy of the census was to examine mortality figures individually and collectively. Post-census sampling indicated that 0.44 percent of all deaths had not been reported. The study was highly accurate. The rate of unreported infant deaths might have been a little higher; however, if we also take into account the progress made in maternity and child hygiene, changes in the causes of infant deaths, and if we compare our statistics with those of other countries, statistics on infant deaths derived from the 3d census are generally reliable and trustworthy. It is possible that more deaths remain unreported in regions such as nomadic areas inhabited by minorities. However, this factor should not significantly affect our conclusions regarding the nation's infant mortality rate and average life expectancy. As it is impossible to gauge accurately the exact number of unreported deaths, we chose to base our vital statistics on the data gathered during the 3d census without added revisions. These statistics indicate that life expectancy in China has been increasing very rapidly since 1949.

II. The Increase in Average Life Expectancy in China after Liberation

Changes in life expectancy in China for various periods since Liberation are shown in Table 1:

Table 1 Average Life Expectancies for Selected Areas and during Selected Time Periods

<u>Year</u>	<u>Area</u>	<u>e_x</u>	<u>male e_x</u>	<u>female e_x</u>
Pre-Liberation ¹	All of China	about 35		
1957 ²	70 Cities, 1 County, 126 Townships and Towns in 11 Provinces and Cities	57		
1963 ³	Selected Areas in 21 Provinces, Cities, and Autonomous Regions	61.70	61.57	62.04
1973-1975 ⁴	Nationwide Sampling		63.67	63.31
1975 ²	Selected Areas in 26 Provinces and Cities	68.2	67.2	69.3
1978 ²	Selected Areas in 23 Provinces and Cities	68.2	67.0	70.0

Data sources:

1. Extrapolation based upon the 1953 census and historical data.
2. From "1983 Yearbook of Chinese Statistics" compiled by the State Bureau of Statistics, China Publishing House of Statistics, 1983.
3. Data derived from surveys conducted in 21 provinces, cities, and autonomous regions.
4. Extrapolation by Institute of Tumor Prevention and Treatment of China Academy of Medical Sciences based on data collected by cause of death in 24 provinces, cities, and autonomous regions.

The above table illustrates that average life expectancies in the 1950's climbed rapidly to close to 60 from 35--an increase of approximately 1.5 years per annum. The average annual increase in the 1960's was only between 0.3 and 0.4 years; in the 1970's, between 0.4 and 0.5 years. By comparison, average life expectancy for the period around 1960 was probably over-estimated. Average life expectancies for 1975 and 1978 also were probably overestimated due to the fact that the surveys had been conducted primarily in cities. If proper adjustments such as the inclusion of unreported infant deaths were made, the average annual increase in life expectancy between Liberation and the 1980's would still be over 1 year, average life expectancy for 1975 would reach 66 and 67 for 1978. According to statistics published by the U.N., life expectancy in China during the early 1950's was higher than only those of 28 Asian and Pacific countries with the worst hygiene conditions. In 1982, average life expectancy in China was the 7th highest in the world, behind only Japan, the United States, Australia, New Zealand, Singapore, and Fiji. This can be attributed to the improvement in social and economic conditions. Under the socialist system, people's health care is a matter of great importance to the party and the government. Patriotic hygiene campaigns which involve the public and which popularize rural health organizations have effectively and quickly eradicated many of the most deadly epidemics that threatened the health and lives of the masses. Table 2 illustrates that life expectancy in China is relatively high compared with 12 Asian and Pacific region countries with similar economic conditions or even higher per capita income.

Table 2 Per Capita Income and Average Life Expectancies in 12 Asian Countries in 1982¹

Country	Per Capita Income (U.S. Dollars)	Average Life Expectancy (Years)
China	281	68 ²
Afghanistan	230	42
India	230	52
Indonesia	439	50
Democratic People's Republic of Korea	950	62
South Korea	1553	66
Malaysia	1763	61
Pakistan	289	52
Sri Lanka	282	64
Thailand	708	61
Vietnam	290	62
Philippines	732	61

1. All statistics except for those on life expectancy in China taken from "1962 Asia Yearbook." 2. Average life expectancy for 1981 estimated on the basis of statistics from the 1982 census.

Table 2 illustrates that average life expectancy in China was higher than not only those in countries where per capita income was over \$300, but even higher than quite a few countries where per capita income was over \$700.

III. Vital Statistics and the Infant Mortality Rate for 1981

The 1982 census gave the number of people in various age groups and also the number of deaths by age group in 1981. Vital statistics on China's population in 1981 can be put together once these figures have been organized and the chronological element between the two has been readjusted. Vital statistics on the number of deaths in various provinces, cities, and autonomous regions have already been computed on the basis of processed data. This set of vital statistics shows that presently average life expectancy in China is among the highest in the world; it is approximately the same as those countries in central and eastern Europe.

The infant mortality rate is an important parameter in putting together vital statistics. Stability and the development of maternity and child care since Liberation have caused the infant mortality rate to drop by more than half over a period of 10 years. Table 3 presents statistics on infant death rates in China between Liberation and 1958:

Table 3 The Drop in the Infant Mortality Rate in China

<u>Area</u>	<u>Period(Year)</u>	<u>Infant Mortality Rate%</u>
All of China	1928	25.0
Beijing	1927	29.7
Hubei Wuhan	1929	28.4
Nanjing	1934	12.2
Pre-Liberation (estimated)		
All of China		Around 20
Pre-Liberation (estimated)		
All Cities		Around 12
14 Selected Provinces & Cities	1954	18.35
17 Selected Provinces & Cities	1956	8.11
16 Selected Provinces & Cities	1957	7.09
19 Selected Provinces & Cities	1958	8.08
Cities	1958	5.08
Counties	1958	8.91

More statistics are available for years after 1958. For example, statistics for 1975 show that the infant mortality rate in selected cities was 1.31 percent and 3.24 percent in selected counties. Statistics for 1982 reveal that the infant mortality rate was 1.3 percent in selected cities, and 2.22 percent in selected counties. Statistics for these 2 years may under-represent the infant mortality rate in the entire nation. As a response to

problems revealed during Wuxi's experiments, during the 1982 census to decrease the number of unreported deaths. In addition to voluntary reporting and public scrutiny, in some provinces names of new born infants were reported by hospitals and checked one by one to assure that no deaths had gone unreported. After the implementation of these measures, the infant mortality rate for 1981 was approximately 3.5 percent, nearly 60 percent greater than the 2.22 percent in selected counties for 1982. Judging from the correlation between average life expectancy and the infant mortality rate in various other countries, the accuracy of China's infant death registration is at least as high as it is in countries with more complete records on infant deaths. It is likely that in certain areas inaccuracies occurred. However, since population in those areas is scarce, these inaccuracies should not affect significantly statistics for the entire nation. Re-examination indicates that even though 44 hundredths of one percent of all deaths are unreported, the infant mortality rate is still only about 3.6 percent. This factor has little effect on the computation of average life expectancy.

IV. Average Life Expectancy By Region and By Sex

Historically, Guizhou, Sichuan, and Yunnan provinces have had the lowest average life expectancies in China. Average life expectancy for men in these 3 provinces between 1973 and 1975 was 59.03, 59.16 and 59.80 respectively; the corresponding figures for women were 59.48, 61.08, and 61.35. These figures were roughly 10 years less than those in Tianjin, Heilongjiang, Shanghai, Liaoning, and Beijing where average life expectancies were the highest. The 1982 census indicates that this kind of geographical patterns still exist. Table 4 gives vital statistical parameters for all of China as well as 10 selected provinces, cities, and autonomous regions.

Table 4 Actual and Estimated Vital Statistical Parameters for 10 Selected Provinces, Cities, Autonomous Regions and All of China (1981)

Area	Male			Female			Total		
	e°	e?	e65	e°	e°	e65	e°	e?	e65
All of China	66.43	67.87	12.44	69.35	70.75	14.60	67.88	69.30	13.59
Among which:			3.556			3.372			3.468
Beijing	70.61	70.72	12.50	73.56	73.62	14.57	72.06	72.15	13.57
Shanghai	70.76	71.12	12.87	75.37	75.52	15.83	73.13	73.39	14.50
Tianjin	70.11	70.44	12.47	72.15	72.40	13.90	70.10	71.39	13.18
Liaoning			1.870			1.709			1.793
Province	69.84	70.34	13.32	72.10	72.43	14.80	70.90	71.32	14.03
Henan			2.110			1.823			1.972
Province	68.00	68.33	12.19	71.58	72.04	14.63	69.81	70.20	13.55
Fujian			1.930			2.000			1.962
Province	66.47	66.88	11.81	70.95	71.39	14.90	68.71	69.14	13.55
Guangdong			2.100			1.996			2.050
Province	68.65	68.93	12.95	73.91	74.24	16.67	71.42	71.73	15.16
Guizhou			1.836			1.779			1.809
Province	61.72	65.04	12.55	62.21	65.16	13.56	62.01	65.15	13.11
Gansu			6.572			5.995			6.292
Province	65.38	66.93	11.39	66.85	68.17	12.51	66.10	67.53	11.96
Hui Tribe			3.764			3.364			3.570
Autonomous									
Region in									
Ningxia	65.14	68.34	13.06	66.81	69.31	13.50	65.91	68.77	13.25
			6.082			4.997			5.555

Data sources: 1982 census

If we compare the parameters in Table 4 with statistics for the period between 1973 and 1975, we see that average life expectancy did not go up substantially in the late 1970's. The difference between the highest and the lowest life expectancies is approximately 10 years. Data for the 6 major regions reveal that differences in average life expectancies for the Huabei, Dongbei, and Huadong regions were less than 0.2 years. Average life expectancies in southern and central regions were relatively low; differences across these areas were also less than 1 year. Average life expectancies in northwestern and southwestern regions were far lower than elsewhere. Average life expectancies in these two regions were 5.5 and 6.5 years less than those in the Huabei region and elsewhere. Geographically speaking, average life expectancies tend to be higher in the east and the coastal area, and lower in the west and inland area. This trend, conditioned by natural environment and economic development, corresponds with the distribution of population throughout these areas.

The difference between average life expectancies for urban and rural residents is not as great as those among various regions. The difference between average life expectancies for urban and rural residents in various provinces, cities, and autonomous regions is between 3 and 4 years. Taking urban and rural figures together, average life expectancy is approximately 1 year greater for females than for males. This can probably be attributed to the fact that women enjoy better material life and easier labor. It can also be attributed to the high ratio of females to males being born in rural areas. The exact reason is to be explored. Statistics for the 1970's reveal that similar phenomena were taking place then. Average life expectancy for urban males during that period was 2 to 2.5 years more than that for rural males; the gap between average life expectancies for urban and rural females was between 3 and 4 years.

The difference between average life expectancies for males and females is relatively small in regions where average life expectancies are low. It is larger in regions where they are high. Generally speaking, average life expectancy for women is greater than that for men by about 3 years. This phenomenon is in keeping with the general pattern and the current level of average life expectancy. These statistics function as circumstantial evidence supporting the reliability of data derived from the census.

Among the various provinces, Liaoning province enjoys the highest average life expectancy. This can be attributed directly to the fact that Liaoning Province is most highly urbanized.

V. Changes Overtime in the Percentage of People Dying from Particular Causes and Average Life Expectancy

Prior to Liberation, public health was severely threatened by contagious diseases and numerous other illnesses caused by malnutrition. What was worse was that the diseased could not be treated in time because of inadequate medical conditions. An extremely large number of people in rural areas died unnecessarily as there were no health or medical establishment that could shelter the gravely ill. After Liberation in 1949, great changes took place in the causes of death in China as rapid progress was made in health and medical conditions, and in social and economic conditions as well. (Table 5)

Table 5 Statistics on the Top 10 Causes of Death

Ranking	Selected Cities 1957 ¹		Selected Cities 1982 ²		Selected Counties 1982 ³	
	Cause of Death	No. of deaths per 100,000	Cause of Death	No. of deaths per 100,000	Cause of Death	No. of deaths per 100,000
1	Diseases of the Respiratory System	120.3	Cerebral Vascular Diseases	124.44	Heart Disease	159.32
2	Acute Contagious Diseases	56.6	Heart Disease	117.70	Cerebral Vascular Diseases	103.52
3	Pulmonary Tuberculosis	54.6	Malignant Tumors	115.15	Malignant Tumors	102.97
4	Diseases of the Digestive System	52.1	Diseases of the Respiratory System	48.50	Diseases of the Respiratory System	77.27
5	Heart Disease	47.2	Diseases of the Digestive System	24.44	Diseases of the Digestive System	38.25
6	Cerebral Vascular Diseases	39.0	External Injuries	18.14	Poison	28.48
7	Malignant Tumors	36.9	Poison	11.57	Pulmonary Tuberculosis	28.30
8	Diseases of the Nervous System	29.1	Pulmonary Tuberculosis	11.34	External Injuries	19.96
9	External Injuries and Poison	19.0	Newborn Baby Diseases	514.41	Contagious Diseases (Pulmonary TB excluded) *	16.83
10	Other types of Tuberculosis	14.1	Diseases of the Urinary System	9.03	Newborn Baby Diseases	655.37
Total		65.57			87.54	87.17

Areas where statistics were collected: 1. Thirteen selected cities and areas including Beijing; 2. Twenty selected cities and areas including Beijing; 3. Forty-nine selected counties and communes in Shanghai and various provinces including Jiangsu. * infant deaths per 10,000 births.

Table 5 indicates that contagious diseases, which was the No 2 killer during the days immediately after Liberation, was not on the top 10 list by 1982 in both urban and rural areas. Diseases of the respiratory system, which used to be the No 1 killer, have become the No 4 killer. The composition of the top 10 causes of death indicate that the following factors have contributed to the increase in average life expectancy: the change from acute diseases to chronic diseases, and the relation in the large number of deaths of young people due to malnutrition, bad health, and inadequate medical treatment relative to the number of deaths of older people. The 1982 census indicates that the median age of death in China is about 67.5, which corresponds to the composition of causes of death listed in Table 5.

Causes of infant deaths have also undergone changes since Liberation. As complete statistics are not available, only data provided by health departments in Shanghai's Luwan Region are listed in Table 6. Statistics for numerous provinces and cities are similar to these.

Table 6 Statistics on the Causes of Deaths of Infants and Newborn Babies in Shanghai's Luwan Region

Statistics on Causes of Infant Deaths				
Ranking	1952		1978	
	Cause of Death	As a fraction of total deaths (%)	Cause of Death	As a fraction of total deaths (%)
1	Premature Delivery	19.1	Pneumonia	19.4
2	Pneumonia	17.8	Congenital Malformation	19.4
3	Pulmonary TB	13.1	Premature Delivery	16.1
4	Diseases of the Digestive System	12.4	Congenital Heart Diseases	16.1
5	Malnutrition	6.4	Suffocation during Delivery	12.9
Statistics on Causes of Newborn Baby Deaths				
1	Malnutrition	26.1	Premature Delivery	21.7
2	Premature Delivery	20.4	Congenital Malformation	17.4
3	Suffocation during Delivery	9.7	Suffocation	17.4
4	Tetanus	9.1	Pneumonia	17.4
5	Pneumonia	8.5	Congenital Heart Diseases	13.0

Source of Statistics: Health departments in Shanghai's Luwan Region

Table 6 demonstrates that by 1978 the number of people that died from malnutrition and/or bad medical conditions had decreased substantially. The principal factor was that the number of deaths caused by congenital diseases had gone up. This can function as circumstantial evidence supporting the theory that the infant mortality rate was very low.

Table 7 suggests by how much average life expectancy can be increased if certain causes of death are eradicated.

Table 7 Effect on Average Life Expectancy If Major Causes of Death Are Eradicated:

Cause of Death	Average Life Expectancy for males can be raised by e° if cause of death eradicated	Average Life Expectancy for Females Can Be Raised by e° if Causes of Death Eradicated
Cerebral Vascular Diseases	1.58	1.58
Other Cardiovascular Diseases	3.83	4.45
Diseases of the Respiratory System	3.11	3.89
Accidental Deaths	3.09	2.24
Malignant Tumors	2.95	2.15
Contageous Diseases	2.29	2.24
Tuberculosis	1.52	1.38

Sources of Statistics: studies in causes of deaths between 1973 and 1975 for 24 provinces, cities, and areas.

Among various age groups, senior citizens are most affected by cardiovascular diseases. Its eradication can prolong the lives of men and women in their 70's by 16.83 years and 15.45 years respectively. Malignant tumors effect people in their mid-50's the most. Young people, more than any other age groups, are still severely threatened by contageous diseases.

VI. Some Concise Conclusions:

The following conclusions can be derived from the above information:

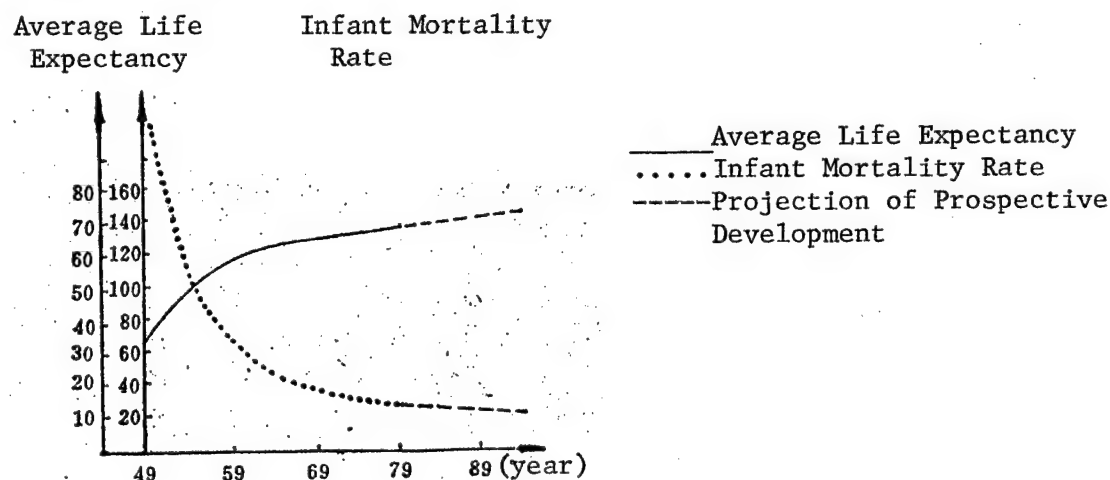
(1) Average life expectancy in China had remained extremely low throughout history. It was about 35 prior to Liberation and not much difference existed between average life expectancies for men and women or between urban and rural residents. Average life expectancy had been climbing in an accelerated pace. It is now higher than those in a majority of developing countries but still lower than those in developed countries.

(2) Differences exist in average life expectancies across various regions. The northeastern and coastal areas have the highest life expectancy, and the southeastern areas the lowest. The difference between average life expectancies for these two areas is about 10 years. Judging from the trend since the 1970's, the average life expectancies of these areas should continue to increase. However, differences among various geographical regions are likely to remain for a while.

(3) Not much difference exists in average life expectancies in urban and rural areas. The rural area has a higher infant and children mortality rate than the urban area. This phenomenon indicates that, on the one hand, the rural area in China enjoys relatively balanced development in economics, material life, and medicine; but that on the other hand, the rural area is still behind the urban area in these respects.

(4) The 1950's witnessed the fastest increase in average life expectancy--over 1 year annually. The increase in average life expectancy slowed somewhat in the late 1960's and even more so in the 1970's. Analyses based upon causes of death demonstrate that the continual growth in average life expectancy is dependent upon the control of cardio-vascular diseases, and chronic diseases such as malignant tumors and diseases associated with old age. No progress is expected in these areas in the near future. We predict that growth in average life expectancy in China during the 1980's and 1990's will slow down.

(5) The infant mortality rate is correlated with average life expectancy and is expected to continue to drop slowly. The following figure indicates prospective developing trend in average life expectancy and the infant mortality rate.



(6) The following curve depicts probability by death before various ages has shifted since Liberation from U- to J-shaped. It reflects the characteristics of the drop in mortality rate in China.

Probability by Death



Appendix 1 Abbreviated Vital Statistics on China for 1981 (Male)
(Taken from complete vital statistics)

Age	Mx	Qx	Lx	Dx	Lx	Tx	e°x
0	0.036468	0.035561	100000	3556	97511	6642773	66.43
1	0.004032	0.015999	96444	1543	381966	6545262	67.87
5	0.001305	0.006502	94901	617	472759	6163296	64.94
10	0.000789	0.003935	94284	371	470482	5690537	60.36
15	0.001085	0.005409	93913	508	468405	5228055	55.58
20	0.001420	0.007077	93405	661	465383	4751650	50.87
25	0.001463	0.007289	92744	676	462037	4286267	46.22
30	0.001770	0.008809	92068	811	458385	3824230	41.54
35	0.002445	0.012152	91257	1109	453651	3365845	36.88
40	0.003516	0.017427	90148	1571	447027	2912194	32.30
45	0.005377	0.016531	88577	2350	437390	2465167	27.83
50	0.008811	0.043107	86227	3717	422435	2027777	23.52
55	0.014488	0.069907	82510	5768	399096	1605342	19.46
60	0.024737	0.116481	76742	8939	362504	1206246	15.72
65	0.038886	0.177205	67803	12015	310346	843742	12.44
70	0.064344	0.277138	55788	15461	240996	533396	9.56
75	0.097174	0.390904	40327	15764	161828	292400	7.25
80	0.154877	0.558238	24563	13712	86315	130572	5.32
85	0.209393	0.687218	10851	7457	32971	44257	4.08
90	0.300727	1.000000	3394	3394	11286	11286	3.33

Appendix 2 Abbreviated Vital Statistics on China for 1981 (Female)
(Taken from complete vital statistics)

Age	Mx	Qx	Lx	Dx	Lx	Tx	e°x
0	0.034535	0.033724	100000	3372	97640	6934538	69.35
1	0.004485	0.017780	96628	1718	382257	6836898	70.75
5	0.001078	0.005374	94910	510	473048	6454641	68.01
10	0.000660	0.003294	94400	311	471239	5981593	63.36
15	0.000933	0.004655	94089	438	469452	5510354	58.57
20	0.001339	0.006674	93651	625	466724	5040902	53.83
25	0.001480	0.007374	93026	686	463415	4574178	49.17
30	0.001692	0.008425	92340	778	459802	4110763	44.52
35	0.002174	0.010812	91562	990	455405	3650961	39.87
40	0.002912	0.011453	90572	1309	449746	3195556	35.28
45	0.004239	0.020972	89263	1872	441931	2745810	30.76
50	0.006640	0.032658	87391	2854	430209	2303879	26.36
55	0.010267	0.050049	84537	4231	412789	1873670	22.16
60	0.017288	0.082858	80306	6654	385783	1460881	18.19
65	0.027244	0.127532	73652	9393	346133	1075098	14.60
70	0.046321	0.207566	64259	13338	289064	728965	11.34
75	0.071633	0.303765	50921	15468	216655	439901	8.64
80	0.122260	0.468197	35453	16599	134649	223246	6.30
85	0.175431	0.609738	18854	11496	62912	88597	4.70
90	0.286471	1.000000	7358	7358	25685	25685	3.49

Age	Mx	Qx	Lx	Dx	Lx	Tx	e ^o x
0	0.035543	0.034679	1000000	3468	97572	6787550	67.88
1	0.004252	0.016865	96532	1628	382103	6689978	69.30
5	0.001192	0.005943	94904	564	472897	6307875	66.47
10	0.000722	0.003604	94340	340	470852	5834798	61.85
15	0.001011	0.005043	94000	474	468920	5364126	57.07
20	0.001380	0.006875	93526	643	466043	4895206	52.34
25	0.001474	0.007343	92883	682	462713	4429163	47.69
30	0.001734	0.008633	92201	796	459075	3966450	43.02
35	0.002317	0.011520	91405	1053	454498	3507375	38.37
40	0.003236	0.016048	90352	1450	448324	3052877	33.79
45	0.004843	0.023925	88902	2127	439533	3602553	29.30
50	0.008874	0.028179	86775	3313	426087	2165020	24.95
55	0.012436	0.060303	83462	5033	405552	1738933	20.84
60	0.020994	0.099734	78429	7822	373592	1333381	17.00
65	0.032797	0.151557	70607	10701	327633	959789	13.59
70	0.054311	0.239091	59906	14323	264595	632156	10.55
75	0.081958	0.340105	45583	15503	189337	367561	8.06
80	0.134221	0.502493	30080	15115	110992	178224	5.93
85	0.186317	0.635550	14965	9511	48450	67232	4.49
90	0.290384	1.000000	5454	5454	18782	18782	3.44

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CSO: 4005/814

EAST REGION

PURPOSE OF EDUCATIONAL REFORM EXPLAINED

Fudan Educational Reform Achieved

Shanghai WEN HUI BAO in Chinese 25 Aug 84 p 1

[Article by reporters Xi Dihua [1153 6611 5478] and Zhang Chengjun [4545 2052 6874]]

[Text] Fudan University takes the reform teaching as a central link of school reform. It starts from the demands of the four modernizations of construction to work toward an increase in the levels of teaching and scientific research. Thus a series of reforms in the departments and in the courses offered and in personnel, the teaching system, teaching methods and so forth is carried on. This has aroused both the teachers' and the students' initiatives and has encouraged the fast growth of outstanding persons of ability and the emergence of numerous scientific research achievements.

In educational reform, Fudan University has a correct guiding principle, which means that the basic obligation of a college or university is to train persons of ability and that the basic purpose of school reform is to raise the levels of educational quality and scientific research in order to produce more and better persons of ability and achievement. In 4 years, the university has carried out the following reforms:

(1) Oriented toward society, Fudan University has carried out a reform in the form of an "extensive establishment of new courses and intensive contacts between courses" in the teaching and scientific research systems in order to meet the actual needs of society. In 1982, having made an investigation of the working situation of their graduates, the university realized that along with the shift in the stress of the party's working strategy and the increasing improvements of technology, Fudan's past mold of a comprehensive university with departments of arts and science can no longer suit the requirements of national economic growth. With such a condition in mind, the leaders of the university engaged in a study of the restructuring of the "extensive establishment of new courses and intensive contacts between courses" on the original basis of reserving a variety of departments of arts and science. "Intensiveness" means to strengthen the contacts and interactions between different courses; "extensiveness"

means to establish new science and frontier science. In 4 years, the university has established anew 8 departments in such fields as electronic engineering, biological engineering, statistical operations, etc.; 4 research institutes in materials science, microelectronics, computer science, etc.; and 10 specialties such as administrative science, political science, law, international news, international finance, genetics, genetic engineering, etc. At the beginning of last year, in order to meet the need for a technological restructuring, the university also readjusted and established three integrated bodies in technological science, applied mathematics and economics; furthermore, based on the integrated body of technological science, an institute of technological science was founded. Now, Fudan University has become a comprehensive multi-course university, with courses in humanities, social sciences, natural science, technological science and administrative science.

(2) Along with the establishment of new specialties and new courses, Fudan University has proceeded with the work of management restructuring, which includes readjusting and arranging personnel and strengthening a sound system of personal responsibility, the system of the teachers' work quantity and the system of evaluation so that each teacher and staff person is in his proper place and each works according to his ability. Now, the total number of staff and workers at Fudan University has slightly decreased compared with the number 4 years ago, but the number of students has more than doubled.

(3) The university has trained and selected a large number of middle-aged, outstanding leading persons in its courses to make the hierarchy of teaching and scientific research more logical. Fudan University has also worked out a plan--"opinions about giving full play for the functions of leading persons in the courses"--which stresses the various forms of training for persons of ability among the teachers. In recent years, Fudan has sent about 500 persons abroad for advanced study, given lectures and participated in cooperative research and has also sent more than 100 persons to various international academic conferences. These persons have become the key persons in all courses after they came back.

(4) The university strengthens the front force in teaching in order to put into practice the restructuring of the curriculum and the teaching method as well as to raise the teaching quality. It has set two rules in educational reform: first, there must be a certain amount of teaching before being promoted to the rank of teacher. Second, when teachers who were sent abroad for advanced study come back, they first of all must take the time to teach a basic course or to lead an experiment in order to be in the forefront of teaching. The university trains the students in four main areas, which are basics, experiments, foreign languages and an ability to promote teaching quality. According to statistics, 3 years ago, Fudan introduced 941 courses, but during the last semester, the number reached 1,486; this year, the number of professors and assistant professors who taught in the basic courses and the specialized courses increased nearly 2 times compared to 3 years ago.

Fudan University has obtained distinguished results from its persistent reform. Since last year, it has achieved first place in many teaching and scientific research projects in all of China. Among the first group of doctorates given by the State Council, Fudan University had four doctors of science, and the only two doctors of arts in China also came from Fudan. Last year, in the unified examination of colleges and universities in mathematics, physics and chemistry for postgraduates going abroad, the three firsts of the three courses were all obtained by students from Fudan. In recent years, a large number of Fudan's graduating students have passed the examination to become postgraduates, and among them the percentage in the three departments of mathematics, physics and chemistry has been as high as 50 percent. In 1983, there were 45 important projects in basic science in the whole country; Fudan University has 6 of these 45 projects, and its name is ranked first among all the colleges and universities of China. During the first 6 months of this year, the Higher Education Bureau of Shanghai Municipality awarded prizes for achievements in research work in philosophy and in social science courses, and the one and only special prize was obtained by Fudan University. The university also obtained 1 of the 3 first prizes and almost half of the 22 second prizes. From 1981 to 1983, Fudan had 94 projects among the evaluated achievements in scientific research, 5 national prizes for natural science, 7 national prizes for creations and inventions and 19 prizes from Shanghai Municipality for important technological achievements. Fudan's science department has completed 191 important projects in scientific research in recent years, and 172 projects of the above-mentioned achievements have already been popularized and practiced. In the past few years, Fudan adopted various methods to educate and train persons of ability. It is like "a university for 10,000 persons" with the same scale as Fudan. At the same time, Fudan University signed technological cooperation agreements with the municipalities of Shenzheng, Haikou, Changzhou, Nantong and Wenzhou to utilize persons of ability with training in technology.

Fudan Reform Is Praised

Shanghai WEN HUI BAO in Chinese 25 Aug 84 p 1

[Article by Song Sang [1345 2718]]

[Text] The leading comrades of the Shanghai municipal Chinese Communist Party committee and the Shanghai municipal people's government have recently evaluated highly the teaching and administrative reforms of Fudan University. They thought that it was worthy of carrying forward Fudan's reform: "The direction is on the right track, the guiding principle is correct, the work is being done on a solid basis and the result is remarkable success."

Not long ago, the second secretary of the municipal CCP committee, Hu Li-Jiao [5170 4539 2403]; the secretary of the municipal CCP committee and vice mayor, Yuan Chongwu [7086 1504 2976]; and the responsible persons of the departments concerned of the municipal people's government went to Fudan University to have an informal discussion with the leading comrades of the university.

The leading comrades of Fudan and a number of teachers reported to them how the university had merged the teaching reform closely with administrative reform and how its progress and development were obtained. The municipal CCP committee and the leading comrade of the municipal people's government indicated that educational work is different from economic work in that each has its own special discipline; Fudan University has paid attention to the study of the special discipline of educational work itself, and it has seriously implemented the reform of education in order to face the four modernizations, the world and the future policy. First, it has produced persons of ability; second, it has achieved success. It is worthwhile to enhance. We must view the problem of being "unable to make use what one has learned" in the society at present from two angles: there are the problems of the method of assignment and the system of administration, and meanwhile there is also the problem of teaching. The substance of teaching must be renovated because of social development. It is necessary, as it has been with Fudan, to broaden the range of the students' knowledge, to solidify the students' basis of study and to train the students to be strong in ability. Thus, the students will fit well the requirements of the four modernizations of construction. The municipal CCP committee hopes that Fudan will continue to work hard to become a first-class socialist university with international influence and Chinese characteristics.

Fudan Reform Experience Illustrated

Shanghai WEN HUI BAO in Chinese 25 Aug 84 p 1

[Article by staff commentator]

[Text] Taking the obligations and characteristics of institutions of higher learning as a starting point, Fudan University emphasizes strongly the teaching reform as a central link in raising educational quality and the scientific research level in order to have the university's overall reform serve the basic purpose of producing persons of ability and achievement. It is worthwhile to devote much attention to this educational reform experience.

Looking in the direction of "education having to face the modernizations, the world and the future," it is necessary to produce quick-witted persons of ability in both quality and quantity as well as to produce scientific research achievements. This is not only the state's demand on higher education but also the demand of the reform of institutions of higher learning. In view of the demands of the socialist modernization of construction for persons of ability, especially in view of the developing tendency of modern scientific techniques, there are quite a number of problems in the system, substance and method of teaching in the institutions of higher learning: the teaching content is too old, and the development of specialties is illogical; there are too many old courses and too few new courses; the means of teaching are backward and the teaching methods are inflexible, all of which are detrimental to training the students' creative ability; and the rigidity of the educational plan and the teaching administration hinders the ability of able persons to be outstanding.

It is necessary for us to work in summing up our country's historical experience, absorbing good foreign experiences and reforming the present system, substance and method of teaching. The school leaders must spend their energy mainly in research and concentrate on teaching reform, and they must stress the teaching reform as a central link of all reform projects at the school.

The school's administrative system reform and teaching reform supplement each other. Due to historical causes, the present administrative system of the institutions of higher learning is very unreasonable. There also exists the situation in which the organization is overstaffed, the awards and punishments are unfair and, finally, everyone "eats out of the big pot," which means that everybody takes whatever he wants without necessarily making a commensurate contribution. The school is badly managed, and a reform is inevitable. What needs to be definite and clear is that the objective of the reform of the administrative system is not only just to eliminate the practice of hindering the full play of the initiative of the people but also to have the management system be able to fit the requirements of the reform of teaching and scientific research, to meet the necessity of promoting educational quality and scientific research and to be of service to the training of persons of ability and achievement. In view of Fudan's condition, whether deciding the arrangement of work quantity or the mobilization of personnel, putting the personal responsibility system on a sound basis or setting up a strict system of examination, all is done to ensure that the tasks of teaching and scientific research are accomplished. The fact that the teaching and management reforms at Fudan University have been carried on simultaneously has offered a new experience for the reform of institutions of higher learning.

Another important aspect of the higher educational reform is the breakup of the closed system which separates the school from the society and the establishment of an integrated body of teaching, scientific research and production. To compose an integrated body of institutions of higher learning and the economics department is advantageous to the transfer of scientific research achievements of institutions of higher learning to production departments. This transfer creates wealth for the society and increases the income of the university. However, with regard to the university, it is more important for the university to know the society's need for persons of ability in the modernizations of construction in order to train various persons in the specialties needed in these modernizations. This is the only way to obtain the greatest social results.

12705

CSO: 4005/1

CENTRAL-SOUTH REGION

HUNAN PROVINCIAL PARTY COMMITTEE HANDLES A TROUBLE-MAKING GROUP

Beijing RENMIN RIBAO in Chinese 27 May 84 p 4

[Article by Wu Xinghua [0702 5281 5478]: "We Must Sternly Deal With Trouble-makers and Key Persons Who Used the Death of a Murderer To Cause Trouble; Hunan Provincial Party Committee and Changsha Municipal Party Committee Make Decisions"]

[Text] Editorial Comment: The serious incident of using the death by sickness of the murder Zeng Yougen [2582 0645 2704] as cause for assembling people and making trouble has been investigated and handled a long time ago. But even last year there were still persons who complained and called for rehabilitation of this murderer. This case tells us that the henchmen of Lin Biao's and Jiang Qing's counterrevolutionary clique still vainly attempt to stage a comeback and have not given up their ambition to create chaos in China. In connection with this situation and during party consolidation we must carry out a serious investigation of the "three types of persons." If the hidden danger is not eliminated, the "Cultural Revolution"-type turmoil will be repeated in some areas of the country. It was fully necessary that the Hunan Provincial Party Committee and the Changsha Municipal Party Committee work out a decision. Those decisions will earn the support of a large number of cadres and the masses of people.

The Hunan Provincial Committee and the Changsha Municipal Committee of the Communist Party of China made decisions on the 16th and 22nd of May to sternly investigate and deal with some persons who caused an incident by using the death of sickness of the "Cultural Revolution" murderer, Zeng Yougen, as a reason for assembling people and causing trouble.

Zeng Yougen was a worker of the Changsha New China Transportation Machinery Plant. In the "Cultural Revolution" period he was "a commander of violence." Six people were killed under his command. In August 1972 he was arrested by the Changsha Municipal Public Security Office. He died of an illness on 3 February 1979. The second day after his death, his "factionalist brothers" moved his body to the Municipal Public Security Office, made a memorial hall of the Public Security Office auditorium, and organized the "Hunan Provincial Funeral Committee for Zeng Youngen." They removed the title-board of the Security Office from the gate and hung a "memorial" antithetical couplet. These "factionalist brothers" entered the Security Office's broadcasting

room through the window and broadcast their factionalist propaganda. They also sent out propaganda cars on Changsha streets. They brazenly used the name of "funeral committee" to invite factionalist chieftans Wang Anyi [3769 1344 5030], Duan Yuanlai [3008 6678 0171], Lan Yunfei [5695 0061 7378] and others from the "Cultural Revolutionary Committees" of Shaoyang, Xiangtan, Zhuzhou, Cangde and other prefectures and cities to Changsha, and asked these persons to support them. They also encouraged murderers in custody to set about reversing their verdicts and to cause trouble. During 11 days the Changsha Municipal Public Security Office was so distrubed it could not do its everyday work. Even though the Ministry of Public Security issued a strict order for this group to stop their activity, they still organized on 15 April a memorial action for Zeng Yougen on the East Wing Square of Changsha. They used 18 cars with a big band for a funeral parade. For a time their pestilential atmosphere fouled up the whole city of Changsha.

In this incident a small number of cadres in provincial and municipal institutions, even some party-member responsible cadres, openly supported these illegal activities. The Changsha Municipal Party Committee sent four big pieces of ice to preserve the body of Zheng Yougen. Some cadres from the Provincial Party Committee's office and the organizational department, from the propaganda department, the office of industry and transportation of the Changsha Municipal Party Committee went to the Municipal Public Security Office to carry wreaths and memorial cloths to Zeng Yougen's coffin. Some responsible persons at provincial-level and municipal-level offices openly carried wreaths and took part in the "memorial meeting." The former deputy chief of provincial economic committee, the person who was one of the commanders in violence in Changsha during the "Cultural Revolution," and his wife also sent out a car with a wreath and delivered a memorial poem to eulogize Zeng Yougen's "virtues and achievements."

Although a large number of cadres and masses of people appealed for an investigation into the severe disturbance caused by this minority of stubborn factionalists, owing to the interference of a minority of factionalist responsible persons in provincial and municipal organs, the case was not investigated. Until the year 1983 there were still some people who resisted the resolution of the Sixth Plenary Session of the Eleventh Central Committee of the CPC and complained and called for redress to Zeng Yougen.

After making their decisions on this incident, the Hunan Provincial Party Committee and the Changsha Municipal Party Committee also worked out decisions to investigate the organizers, commanders and the key persons of this case at the level of provincial and municipal organizations and units.

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CSO: 4005/670

CENTRAL-SOUTH REGION

HUBEI PROVINCE REFORMS HIGHER EDUCATION

Beijing RENMIN RIBAO in Chinese 12 Jun 84 p 3

[Article by Yang Jianwu [2799 1696 2976]: "Hubei Makes Decision To Develop and Reform Higher Education; No Way Out for Education But Reform"]

[Text] The Hubei CPC Provincial Committee and the Hubei Provincial People's Government called a working conference on higher education recently and made a six-point decision for speeding up the development and reform of higher education in Hubei.

1. Reform the school system. Universities, colleges and special secondary schools are allowed to conduct student-own-expense special courses for enterprises of collective ownership and for specialized households and major households in the countryside. Students enrolled in these kinds of courses will pay their own room and board, tuition, and other fees, and graduates will go back to the countryside to join in productive activities. In order to receive more nonresident students the provincial organization will finance construction of student apartment buildings. In addition, prefectures, cities, autonomous prefectures and counties can also construct student apartments in the school areas to accommodate their nonresident own-expense students.
2. Strongly encourage schools and production units to create joint bodies or joint development companies. In order to encourage universities and colleges and economic units to carry out scientific and technical cooperation, it is stipulated that the technical service income of universities and colleges from other units can be owned by the schools themselves, except that schools must pay for utilities and transportation and construction funds. Scientific research expenses will be paid by a combination of bidding and of trust funding, and a contract system that encourages schools to submit bids and receive contracts will be implemented. Before this the provincial finance institution made simple allocations directly to the individual research institutions.
3. Enlarge the independent rights of schools and step by step reform the school management system. In order to gradually change the situation wherein "schools manage society," the schools are encouraged to establish school-run labor service companies. Labor service companies will have lowered or be exempt from income tax. Schools will be permitted to increase the recruiting

quota of contract workers from some state-owned productive units and thereby make the school staff more stable.

4. In accordance with the requirements of the "three facings" make an overall and systematic school reformation.

5. Encourage middle-aged and young teachers to "stand out among their fellows." When schools evaluate professional titles for teachers they are permitted to make exceptions and to promote outstanding middle-aged and young teachers.

6. Encourage and help college teachers and scientific researchers to take on more jobs in other places within their reasonable capacity. Schools are allowed and encouraged to let teachers, while they handle their own jobs at schools, take jobs in medium or small enterprises outside of schools or in enterprises of collective ownership in villages and towns. They can have their school positions reserved at no salary and work in those outside productive units for a short time or longer.

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CSO: 4005/670

SOUTHWEST REGION

XIZANG PEOPLE INSPIRED BY NATIONAL DAY CEREMONY

OW130102 Beijing XINHUA Domestic Service in Chinese 1410 GMT 6 Oct 84

[By Reporters Shi Wenyan and Qun Sang]

[Excerpts] Lhasa, 6 Oct (XINHUA)--On 1 October, the spectacular scenes of the military review and mass parade held at the Tianamen Square in the capital were transmitted through China's communications satellite to Lhasa, an ancient city some 10,000 li from Beijing. In great delight, the army men and people of all nationalities in Lhasa sat before their televisions to watch the live relay of the grand national day ceremony. They therefore enjoyed the festive gaiety simultaneously with the people of the capital.

With excitement, commanders and fighters of the Xizang Military District, who were guarding the southwestern frontier, watched the live TV relay of the grand national day ceremony held in the capital. Wang Xinqian, political commissar of the Xizang Military District, said: The spectacular military review and mass parade inspired the people. They manifested the current onward spirit of all army men and people in our country. Certainly, this was a matter that greatly increased our country's prestige and boosted our people's morale. Chen Zongzhang, deputy commander of the Xizang Military District, made this remark: In the past, I saw grand military reviews. At that time, most of the weapons carried by the armed force units in the reviews were made in foreign countries. Now that we have advanced weapons and equipment of our own manufacture, the aspiration we have cherished for decades in doing the work of armed forces has been realized. We are really overjoyed!

On the festive occasion, the army men and people in Lhasa could not but thank heartily the Ministry of Electronics Industry, the Ministry of Radio and Television, and other departments concerned as well as the commanders and fighters of the PLA units stationed in Xizang for the prompt and quality work they had done in developing and installing the television-receiving equipment at the Lhasa Ground Station for Satellite Communications on the eve of the national day. The installation of this equipment enabled people to watch, for the first time, a live TV relay of the grand national day ceremony held in the capital. Many television viewers said that this matter not only indicated China's scientific progress, but more importantly, it manifested the solicitude of the party and government toward the people of Xizang.

CSO: 4005/096

SOUTHWEST REGION

SICHUAN MAKES ARRANGEMENTS FOR TRANSFERRED CADRES

HK170914 Chengdu Sichuan Provincial Service in Mandarin 2300 GMT 15 Oct 84

[Excerpts] The 3-day provincial conference on making arrangements for army cadres transferred to other work, held with the approval of the provincial CPC Committee and the provincial government, concluded yesterday. The conference relayed the spirit of the national conference on making arrangements for army cadres transferred to other work and studied the problem of making arrangements for army cadres transferred to other work in 1984. He Haoju, vice governor and member of the Standing Committee of the provincial CPC Committee, delivered a speech.

He Haoju said: At present, reforms are being carried out on various fronts and in various industries. Reforms should also be carried out in making arrangements for army cadres transferred to other work. An important reform is to give professional training to these cadres before they take up new posts. In order to make this training a success, it is necessary to solve the problems of ideological understanding, funding, teaching materials, teaching staff, and training centers. It is necessary to pay attention to planning and the implementation of the plans. In addition, it is also necessary to solve the problem of leadership and organizations.

He Haoju continued: This year, in arrangements made for cadres transferred to other work, there are many aspects and policies involved. It is necessary to pay attention to the arrangements as well as training. The task is arduous. Party committees and governments at all levels should conscientiously strengthen leadership. Organization, labor, personnel, education, finance, public security, and other departments concerned at various levels should cooperate with one another and make concerted efforts to satisfactorily discharge the task of making arrangements for these cadres.

CSO: 4005/096

SOUTHWEST REGION

POPULATION PROBLEMS OF YUNNAN'S MINORITY NATIONALITIES DISCUSSED

Kunming YUNNAN SHEHUI KEXUE [SOCIAL SCIENCES IN YUNNAN] in Chinese No 4,
Jul 84 pp 62-70

[Article by Li Changlin [2621 1603 2651]: "Population Problems of the Minority Nationalities in Yunnan Province"]

[Text] Our country is a large family of many united nationalities. Besides the Han nationality, there are 55 minority nationalities. According to information from the 1982 census, Yunnan has 24 minority nationalities with populations greater than 4,000 persons, for a total of 10,318,998 persons or one-third of the province's entire population. The province has the most nationalities in our country. It can be called a microcosm of the big family of nationalities in China. A study of the population problems of minority nationalities in our province is not only an extremely important problem for Yunnan's economic and social development, but can undoubtedly be of valuable reference for the study of these problems nationwide.

I. Basic Characteristics of the Minority Nationalities in Yunnan

An understanding of Yunnan's economic and social development must take into account the population problems of the minority nationalities here. To do this requires first of all recognition of their following characteristics.

1. Minority nationalities account for a large proportion of the total population, and this is increasing rapidly.

At the time of the 1 July 1982 census, the population of the entire province was 32,553,817 persons; the Han nationality had 22,234,819 persons, or 63.8 percent and the population of the minority nationalities was 10,318,998 persons, or 31.7 percent. At that time, the total population of national minorities nationwide only accounted for 6.7 percent of the entire population. Comparing this with the 1964 census, the Han population in our province increased by 8,203,939 persons, or a 58.47 percent increase, while the minority nationality population increased by 3,923,417 persons, or 61.35 percent, 2.8 percent faster than the Han. The proportion of minority nationalities increased from 31.2 percent in 1964 to 31.7 percent in 1982.

2. The population figure and rate of increase among various minority nationalities differs greatly and the proportion of each in the total population is even greater.

According to 1982 census figures, there are 12 minority nationalities in Yunnan whose population exceeds 100,000 persons, namely the Yi, Bai, Hani, Zhuang, Dai, Miao, Lisu, Hui, Lahu, Va, Naxi and Yao. There are 3 whose population is less than 100,000 but more than 50,000, namely the Tibetans, Jingpo and Blang. Five minority nationalities have populations less than 50,000 but more than 10,000, the Pumi, Nu, Achang, Benglong and Jinuo. Of the 24 minority nationalities already differentiated, the rate of the average population increase is more rapid than the overall provincial and Han nationality rates for 11 of these, or 45.8 percent of all 24. There are 7, or 29.2 percent, whose rate of increase is approaching or equal to the Han's (mechanical increase factors account for changes in the population of some minority nationalities). The Yi nationality has the largest population, 3,354,993 persons, or 10.31 percent of the entire province. The Drung nationality has the smallest, 4,592 persons, or 0.01 percent of the whole province. There is a 1,000-fold proportional difference between these two. See the following table for details on the population figures, rates of increase and proportions of the total population for these 25 nationalities (including the Han).

Comparative Population Table of 25 Nationalities

Nationality	1982 Census Figure (Persons)	1964 Census Figure (Persons)	18 Year Increase, 1982 over 1964 (Percent)	Average Increase Rate (Percent)	Proportion of Total Population (Percent)
Grand total	32,553,817	20,379,652	59.41	2.6	
Han	22,234,819	14,030,880	58.47	2.6	68.3
Mongolian	6,233	3,638	71.33	3.0	0.02
Hui	438,883	266,682	64.57	2.8	1.35
Tibetan	95,915	65,256	46.98	2.2	0.29
Miao	752,226	427,371	76.01	3.2	2.31
Yi	3,354,993	2,120,453	58.22	2.6	10.32
Zhuang	888,159	564,303	57.39	2.6	2.73
Yao	147,208	85,864	71.44	3.0	0.45
Bai	1,121,051	704,315	59.17	2.6	3.45

Hani	1,058,416	624,168	69.57	3.0	3.26
Dai	836,089	534,197	56.51	2.5	2.57
Lisu	466,909	285,371	80.71	3.3	1.44
Va	298,510	200,226	49.09	2.3	0.92
Lahu	304,059	191,198	59.03	2.6	0.93
Naxi	236,409	154,487	53.02	2.4	0.73
Jingpo	92,915	57,171	62.52	2.7	0.29
Blang	58,318	39,403	48.00	2.2	0.18
Achang	20,412	12,110	68.55	2.9	0.06
Pumi	24,169	14,277	69.29	3.0	0.07
Nu	22,859	14,956	52.84	2.4	0.07
Benglong	12,275	7,251	75.93	3.0	0.04
Drung	4,592	3,074	49.38	2.3	0.01
Shui	6,301	10	62,910	43.06	0.02
Jinuo*	11,966	--	--	--	0.04
Bouyei*	4,721	--	--	--	0.01

3. Minority nationality populations are unevenly distributed and there are great differences in population densities. See the following table for details.

*The Jinuo nationality was unclassified in 1964; it was approved by the State Council in May, 1979. There is no 1964 data on the Bouyei nationality.

Comparative Population Density Table of Yunnan's Eight Autonomous Prefectures

Prefecture	Population Density (Persons/sq. km.)	Prefecture	Population Density (Persons/sq. km.)
Chuxiong	83.37	Dehong	52.10
Honghe	79.07	Nujiang	14.60
Wenshan	80.6	Diqing	10.24
Xishuang Banna	30.73	Overall provin- cial average	83
Dali	87.73		

It can be seen from the above table that there is a more than 8-fold difference between Dali Prefecture, with the highest population density, and Diqing, with the lowest. These differences in population density are true not only for the autonomous prefectures, but are even wider in the autonomous counties. See the following table.

Comparative Population Density Table of Yunnan's 19 Autonomous Counties

County	Population Density (Persons/sq. km.)	County	Population Density (Persons/sq. km.)
Eshan	64.35	Cangyuan	38.5
Lancang	45.15	Hekou	65.4
Jiangcheng	39.6	Pingbian	31.9
Menglian	45.6	Nanjian	105.9
Gengma	31.72	Lunan	102.3
Ninglang	60.32	Xundian	108.9
Gongshan	3.54	Mojiang	62.80
Weishan	21.6	Xinping	52.6
Lijiang	47.1	Yuanjiang	56.5
Ximeng	48.5		

It can be seen from the above table that there is more than 30-fold difference between Hundian County, with the greatest population density, and Gongshan, with the smallest.

4. Peasants account for a large proportion of the population. The level of economic development is relatively backward and the quality of the population is low.

The total population of minority nationalities in Yunnan's 8 autonomous prefectures and 14 autonomous counties is 7.8336 million persons, 96 percent of which are peasants, 10 percent higher than the total provincial proportion. In these areas, there are 769 communes generally reachable by road, or 94.3 percent, but there are only 37,586 brigades with roads, or only 39.5 percent. In 1981, only 48,351 production brigades, or 50.6 percent had electricity in the 8 autonomous prefectures and 14 autonomous counties. Therefore, about one-half of the production brigades have no electricity; they still use firewood, kerosene and candles for lighting, and firewood is the main energy resource.

According to figures from the 1 July 1982 census, in Yunnan there were 10.979 million illiterate or semi-illiterate persons 12 years of age or older, or 33.7 percent of the entire provincial population. The number of illiterate or semi-illiterate in Dali Prefecture was 982,000 persons, or 42.4 percent of the prefecture's total population. In Xishuang Banna Prefecture, the number was 367,700 persons, or 56.8 percent of the prefecture. In Yunnan there were 331 college-educated persons per 100,000; this is 228 persons fewer than the national figure of 559. There were 2,792 persons per 100,000 with a higher middle school education, which is 3,863 persons less than the national figure of 6,655 persons. In Dali Prefecture, 18 per 100,000 persons were college-educated and 2,850 have a higher middle school education; in Xishuang Banna, the figures were 21 and 3,020 respectively. The Han nationality accounts for about one-half of these figures. The minority nationalities had only 10 college-educated persons per 100,000 and about 1,500 with higher middle school educations. In 1981 in Yunnan overall, there was a total of 166,299 natural science technical personnel in various units owned by the whole people, accounting for 0.48 percent of the entire provincial population. Minority nationalities accounted for only one-tenth of this figure, i.e., over 16,000 persons. The Drung, Va, Jinuo, Nu and Kucong nationalities have basically no natural science technical personnel.

Furthermore, the primitive custom of inter-clan and inter-family marriage still exists to this day among some nationalities with very small populations. There are remnants of consanguineous as well as communal marriages, and marriages between close relatives are still quite common. Under such conditions, many of their descendants are congenitally hypoplastic, their bodies are stunted and some have various congenital hereditary diseases, causing these nationalities to be inferior to the advanced areas in terms of physique and intelligence.

5. There are great differences in the national population increase rates among minority nationalities in the autonomous regions.

Due to historical factors, the economic and cultural development levels among various nationality autonomous prefectures in Yunnan are extremely uneven. Customs, the level of culture, religious beliefs and the status of women vary. Attitudes towards marriage, the family and children also differ. Reflected in the population problems, the natural population increase rate is extremely uneven. See the following table for details.

Comparative Natural Population Increase Table of Areas, Prefectures and Cities in Yunnan, 1982

Area, Prefecture or City	Natural Increase Rate (Percent)	Area, Prefecture or City	Natural Increase Rate (Percent)
Entire province	1.40	Lincang	1.94
Kunming	0.65	Chuxiong	0.99
Dongchuan	0.97	Honghe	1.63
Zhaotong	1.64	Weshan	1.89
Qujing	1.27	Xishuang Banna	1.58
Yuxi	1.00	Dali	1.07
Simao	1.85	Dehong	1.86
Baoshan	1.21	Nujiang	2.15
Lijiang	1.21	Diqing	1.56

From the above table it can be seen that in 1982 the province's overall natural population increase rate was 1.4 percent. Chuxiong and Dali Prefecture were lower than the average provincial rate, at 0.99 and 1.07 percent, respectively. Nujiang Prefecture was as high as 2.15 percent, which is 0.75 percent higher than the overall provincial average, or more than twice as much as Cuxiong. The natural population increase rates for Chuxiong and Dali are not only lower than the overall provincial average, but are also lower than the Qujing, Zhaotong and Baoshan areas of the Han nationality.

6. It takes longer to lower the population increase rates for minority nationalities than for the Han, and it is terribly difficult to limit population increases for minority nationalities.

Since liberation, Yunnan has had three great waves of population increases. From 1949-54, the natural population increase rate was 2.0 percent. From

1954-65, it rose to 3.1 percent and from 1973-81 it was 1.293 percent. In the first two waves, the natural population increase rate in the minority nationality areas was only slightly higher than that of the Han areas. Some nationalities were even lower than the Han. However, since 1973, the natural population increase rate has fallen in the Han and rather developed areas of the province while that rate in the minority nationality areas has fallen only very slowly. In 1982, the natural population increase rate for some minority nationality autonomous counties was still around 2.0 percent, or 0.8 to 0.10 percent higher than the overall provincial average. Some of these areas were 1.5 to 1.8 percent higher than the advanced inland areas of Kunming and Yuxi. See the following table.

Comparative Natural Population Increase Table of Kunming, Yuxi Prefecture and Nujiang and Daqing Autonomous Prefectures, 1982

Area	Natural Increase Rate (Percent)	Area	Natural Increase Rate (Percent)
Kunming	0.65	Eshan County	0.96
City proper	0.73	Xinping County	1.15
Chenggong County	0.39	Yuanjiang County	1.25
Puning County	0.45	Nujiang Zhou	2.15
Anning County	0.71	Lushui County	1.95
Fumin County	0.33	Bijiang County	1.87
Yuxi	1.00	Fugong County	2.30
Yuxi County	0.91	Gongshan County	2.38
Jiangchuan County	0.81	Lanping County	2.29
Chengjiang County	1.10	Diqing Zhou	1.56
Tonghai County	1.18	Zhongxun County	1.63
Huaning County	1.14	Deqin County	1.10
Yimen County	0.80	Weixi County	1.70

II. Population Problems of the Minority Nationalities in Yunnan and Several Ideas for Solving Them

Of the six above-mentioned characteristics of Yunnan's minority nationalities, the two outstanding problems are that the population increases

too quickly and that the quality of the population is inferior. Thus, the basic policy for solving these problems should be to restrict population increases and improve population quality. The 12th Party Congress stipulated the strategic goal of limiting our population to less than 1.2 billion by the end of this century; Yunnan is required to limit its population to 40 million by the year 2,000. Yunnan's minority nationalities account for one-third of the province's population and their natural population increase is relatively high. If the increases in population are not limited, they will certainly adversely affect the realization of the strategic goal of the whole province and even the entire country. At the same time, the minority nationalities' population increases too rapidly and this will adversely affect the development of their economy and society, and improvements in the people's standard of living. The following ideas are proposed to solve these questions.

1. Limiting the population and improving the quality of the people are our country's population policies; they are also the basic policies for solving population problems of Yunnan's minority nationalities. Considering the actual conditions of the minority nationality areas in our province, attention must be paid to each in the implementation of this policy. Limiting the population is the basic and prime task for Yunnan's minority nationality prefectures and all of the minority nationalities. At the same time we must fully stress improving the quality of the people. As for those minority nationality populations that are not very large, and as a result, their effect on the total population is not totally clear, the upgrading of population quality can be made the primary and major task for them while not relaxing control over population growth. Limiting the population must be primary for those 12 minority nationalities whose population exceeds 50,000 and particularly for those who exceed 100,000. Their adverse effects upon population increases in Yunnan are enormous; for example, a 1 percent annual increase in the Yi nationality means 33,550 persons. The majority of minority nationalities with populations greater than 100,000 persons reside in areas where the economy is relatively developed and the standard of living is rather high. However, due to excessive increases in population, a great part of the newly increased income is consumed by the newly increased population, adversely affecting the accumulation of funds for expanded reproduction and greatly restricting the development of production and improvements in the standard of living. The majority of nationalities whose population is relatively small reside in border and barren mountainous areas where the economy is not very developed and the standard of living is quite low. The main problems for them are that production, culture and technology are backward and that the rich natural resources and vast land has not been fully developed and utilized. Thus, the population problems of these nationalities can be fundamentally solved and their standard of living improved only by upgrading their scientific, cultural and technological levels and by fully developing and utilizing resources.

Moreover, considering conditions in Yunnan, the cultural level of those nationalities with larger populations is generally higher than those with smaller populations. This proves that nationalities with larger populations

must give priority to limiting their population so as to promote further improvements in the quality of their population while the contradiction for nationalities with smaller populations and lower cultural levels is even more outstanding; improvements in the quality of their population can be put first. In 1982, an average of 33.73 percent of the overall provincial population 12 years of age and older were illiterate. The Han nationality accounted for 45.05 percent; the Bai and Naxi were lower than the Han, at 40.95 and 36.76 percent, respectively. Generally 70 percent or more of the nationalities with relatively small populations are illiterate, like the Benglong, at 72.93 percent. Of course, the priority for these nationalities is to improve the quality of the population but this does not mean that they can freely expand their population. It is precisely because the culture of these populations is not very developed that they still maintain many backward customs, such as consanguineous marriages, that can lead to increases in those physically underdeveloped. The higher the population growth, the greater the possibility of bearing retarded and deformed children. This is similarly disadvantageous to improving the quality of the population and on the contrary can increase social burdens for even more will need to be provided for and looked after. Therefore, while improving the quality of the population, we certainly cannot slacken work on limiting the population.

2. We must also pay attention to limiting population increases in nationality areas of low population densities. Population density is an important indicator of the number of people in a given area. There are great differences in the population densities of Yunnan's minority nationality areas. The greater the population density, the greater the need to limit the rate of population increase; this is certain and unquestionable. However, it cannot be held that there are no population problems or no task of limiting the population increase where there is a low population density. There are only 3.5 persons per square kilometer in Gongshan County, but it is a plateau. It has a large protected natural area and people simply could not reside in some places. Raising Gongshan County's population density to the national average of 102 persons would not only make Gongshan prosperous, but on the contrary would create greater hardships. Or, for example, of the eight nationality autonomous prefectures, Dali has the highest population density and is the most economically developed. In 1981 the average person had 564 grain of jin in Dali, but in Diqing, with the lowest population density and most backward economy, the average grain rate per person was 694 jin, or 130 more than in Dali. Limiting population increases in Dali has an important role in improving the standard of living for people there. If Diqing's population density of 10.24 persons were increased to Dali's 87.73, then Diqing's standard of living would fall greatly. Thus, limiting population increases is an urgent task in minority nationality areas, regardless of population density.

3. Family planning is one of our basic state policies. The state's goal in this policy is to make population increases correspond to economic and social development. Our family planning policy encompasses two areas; one is to strive to lower the death rate and the other is to

regulate the birth rate in a planned way. The goal is to limit and regulate the population in a planned way and make the expansion of population beneficial to socialist construction, to promoting the welfare of the people and to improving population quality. The goal of promoting family planning among the minority nationalities is to similarly regulate the rate of population increases so as to make them correspond to economic and social development and to promote prosperity. Our solving of the population problems of minority nationalities is to advocate the combination of limiting population and improving the quality of the people, and not to purely limit population increases. It will be particularly emphasized for various nationalities. We must be especially prudent and particularly patient in promoting family planning in nationality areas. We must handle the nationalities and areas differently, and take into full account their population bases, cultural levels, degree of development, local customs and other related factors. We must guard against being simple and crude and treating everything the same. We have to carry out patient and meticulous ideological work, giving priority to persuasion and education. As for minority nationalities with small population bases, we must really determine whether we must rigidly stipulate that one couple can only have one child and we should adopt policies and measures that are economically helpful, that improve medical and sanitation conditions, and advocate marriages that are not between close relatives. We must improve the standards of health and population quality of the nationality masses and promote prosperity. This is the basic principle which we advocate in the population problems of minority nationalities.

III. Some Measures and Methods That Should be Adopted to Solve the Population Problems of Yunnan's Minority Nationalities

The basic policy for solving the population problems of the minority nationalities in Yunnan is to limit population increases and improve the quality of the people. However, it is not enough to stop at that point. On this basis, we must also adopt concrete measures and methods; only then can be fruitfully implement this policy and achieve the goals of limiting the population and improving the quality of the people. Concrete measures and methods for solving the population problems of the minority nationalities include precisely these two aspects.

The main measures and methods for limiting the population follow.

1. Practice the policy of family planning. In order to limit the population of our province to within 40 million by the end of this century, we must universally advocate and promote only one child per couple, arrange for second births in a planned way, and firmly prohibit third births. As for an overall principle regarding the eight nationality autonomous prefectures, we must also practice family planning, but have no uniform standard as to the number of births. For any particular nationality, various circumstances must be taken into account; they cannot be lumped together. Yunnan's minority nationalities are characterized by being dispersed and living in a variety of places. Therefore, it is not

only impossible to formulate a uniform standard for family planning, but it would also be very difficult to make one work for certain nationalities (with large population bases, living in scattered areas). I feel that nationality autonomous counties should be used as the unit; the formulation of specific family planning methods should be based upon the composition and characteristics of the population in each county. In the course of implementation, nationality villages can be used as units. Utilizing and formulating family planning village rules that can be accepted by everyone will guarantee their enforcement and thereby be combined with the provincewide movement to have brigades with no excess births, and make it become a conscious movement of the minority nationalities.

In the development of family planning work in the minority nationality areas, we must pay attention to the prudent adoption of techniques and methods. When among the minority nationalities, we must not universally promote ligation at the outset. We must also avoid promoting induced abortions and stay clear of those methods that are overt and in opposition to traditional thinking. Here, techniques and methods are terribly important. A failure of one person or any big problem that arises will create a fear of planned births for a great number of people or even that whole nationality. Similarly, the success or good fortune of one person can bring about a desire or seeking for such success by a large number of persons or the whole nationality, and the goals of limiting population increases and family planning will be achieved. I feel that the best and most effective way to realize this goal is contraception. Contraception is relatively easy to do and can be self-administered. The goal of limiting the population will therefore be achieved via this voluntary, conscious method of limiting the birth rate which is not physiologically harmful to the health. Thus, the energetic propagation of various knowledge about contraception and providing contraceptives and prophylactics are important measures and methods for limiting population increases among minority nationalities.

2. We must adopt measures which dispel religious interference toward family planning. In view of the religious faith of Yunnan's minority nationalities, we must not ignore the interference religion can have. Some religious propagandists preach about the freedom to bear children and oppose family planning. Therefore, while propagating that family planning is a fixed and basic state policy, we must also energetically propagate the state's religious policy, oppose illegal religious activities that violate the state's plans, strengthen leadership over family planning, severely attack bad elements dressed in religious garb who are destroying family planning work, dispel religious interference in family planning, and particularly attack foreign missionaries' destruction of our family planning policy.

3. We must thoroughly implement the "Marriage Law." I understand that early marriages in border and nationality areas are quite common at present and have had a tendency to increase in the past year. Some 14 and 15 year olds marry and have children; this is an important factor

in the increasing birth rate. Therefore, we must actively propagate and earnestly and thoroughly implement the "Marriage Law," reduce and eliminate early marriages and thereby lower birth rates and limit population increases.

4. We must propagate family planning and persuade the minority nationality masses by citing the example that their standard of living rises when family planning is done well. We must engage in propaganda towards those minority nationalities that still have remnants of matriarchialism, where the position of women is rather high, and explain the advantages that reducing the number of pregnancies has on a mother's health and on lowering the death rates of both mothers and children. The goal of lowering birth rates can be achieved if we can induce the enthusiasm of women to have fewer children by imperceptible influencing.

5. We must formulate population plans for minority nationalities. Based on their population features of great dispersal and little concentration, the autonomous prefectures and counties must be taken as units. Population development plans must be formulated, appropriate measures adopted and realization of the plans ensured according to the present situation and future tendencies for various nationalities' economic and social development so as to make population increases correspond to the economic and social development of minority nationality areas.

At the same time as we limit increases in the population, we must adopt measures to energetically improve the quality of the population. Methods for doing so are many sided; I feel that we should mainly do the following.

1. We must prohibit marriages between close relatives. Among those nationalities that are relatively backward, where close relation marriages are rather common and there are quite a lot of deformed children, we must gradually prohibit marriages between close relatives, stop the bearing of children from consanguineous relations and improve the physiological quality of babies via the stipulations in the "Marriage Law" concerning marriages between direct and collateral blood relations within three generations as a yardstick.

2. We must improve the quality of culture. The main manifestations of the poor quality of the minority nationality populations are that culture and education are backward, science and technology are lacking, there are many illiterate people and the level of culture is low in the minority nationality areas. Therefore, the basic ways for improving the quality of minority populations is to greatly develop cultural and educational facilities and strive to wipe out illiteracy. In recent years, party committees at various levels and the government in Yunnan province have adopted measures to increase educational spending, provided primary and middle school boarding, set up separate college and specialized training courses for nationality cadres, and provided subsidies to nationality students, promoting the development of nationality educational facilities. However, in some of the nationality areas, although the state has set up

schools and sent teachers, very few students come to class. There is little enthusiasm for sending children to school among some nationalities. I feel that one of the main factors accounting for such phenomena is that the masses of the nationalities have not yet fully grasped the significance of improving their cultural standards. Therefore, we must energetically propagate the important significance that developing cultural and educational facilities has on the development of the nationalities' economy and promoting their prosperity. We must consolidate and develop the present middle and primary school education in nationality areas. Upon the basis of further popularizing universal primary education for minority nationalities, we must develop their technical education and professional training. We must stabilize and expand the corps of teachers in nationality areas and improve the quality of teachers, and formulate development plans for nationality education and strengthen the teaching and spreading of nationality languages and writing. We will make the minority nationality masses thereby have a belief in seeking knowledge and engender the desire and action to learn and to study culture, making a direct ratio between increases in their cultural and technical knowledge to the needs of developing the productive forces and getting an improvement in the cultural quality of the minority nationality population.

3. We must improve the nationality masses' standards of living on the basis of developing production. The quality of the production includes physiological quality, healthiness, cultural attainments, etc. Improvements in the people's standard of living is the fundamental path to improvements in their health. Since the Third Plenary Session of the 11th party Central Committee, there has been a basic change in the appearance of Yunnan's villages; there has also been a rather great change in certain particularly poor mountainous and nationality areas. However, the steps forward for some minority nationalities living in border and barren mountain areas are still slow because there are greater difficulties. Therefore, we must further relax policies upon the basis of perfecting the family contract job responsibility system, actively develop production, positively support "priority households" and "specialized households" among the minority nationalities, develop commodity production and exchange, increase the income of the masses of minority nationalities, shake off poverty as soon as possible and gradually become prosperous, improve standards of living and proceed to the next step of improving their health standards and the quality of the population.

Due to the special characteristics of Yunnan's minority nationalities, solving their population problems requires a lot of work, regardless of whether they are handled by limiting the population or improving the population's quality. This work is both very specialized and complicated, and the difficulties are rather great. However, at the same time we must also see that it is precisely because of the existence of these characteristics that developing this work among minority nationalities is of even greater benefit due to areas with relatively many Han. Actually, there are many favorable aspects to implementing family planning in minority nationality areas. There is no harm in making an analysis.

1. Some of Yunnan's minority nationalities have gone straight from primitive communes and slavery to socialism. Therefore, the adverse influence of such feudal ideas as "favoring males over females," "the more sons you have, the richer you'll be," "continuing the ancestral line on down to new generations," "keeping the joss sticks burning," etc., which commonly exist in the Han areas, is rather weak among these minority nationalities. Thus, we cannot consider them as factors influencing the birthrate. The rather serious instances of female infanticide and mistreating mothers who bear female babies in various Han areas recently could not possibly occur among minority nationalities that have remnants of matriarchies.

2. Some of Yunnan's minority nationalities have never experienced patriarchy. Therefore, patriarchal relationships are not exactly strong within families, and men and women are relatively equal. If both sides consent, birth control measures can be adopted. In those nationalities that have made the transition from matriarchies to socialism, the women still hold a rather high position in the family today, and more or less have a say on production and living. Therefore, there is very little or even none of the phenomena seen in the Han areas, where wives "give birth for their husbands" and "her parents-in-law decide when she will give birth," and that husbands and parents-in-law force wives to bear too many. Thus, many obstructions encountered in family planning work in the Han areas can be avoided in these minority nationality areas.

3. The majority of minority nationalities have a relatively high political consciousness and moral qualities, so the party's and the state's family planning policies can not only be actively used, but used as models. Notable results in limiting the population by some of Yunnan's autonomous counties and the communes, brigades and individuals under them, have frequently received commendations from the provincial people's government. In Dali the natural population increase rate is falling year by year. In 1983, the entire prefecture practiced 108,000 various birth control measures; that was the highest year ever. The natural population increase rate fell to 0.86 percent, more than 0.995 percent lower than the province's rate overall. This year it had the lowest natural population increase rate in 20 years, and the excess birth rate was 7.8 percent lower than in 1982. All of this proves that the minority nationalities can fully accept and implement family planning policies and limit the population in a planned way, making population increases correspond to the economic and social development of the nationality areas, thus definitely making a positive contribution to the development and prosperity of the economy and society in nationality areas.

12615

CSO: 4005/825

NORTHWEST REGION

GANSU FORUM SOLICITS OPINIONS ON GOVERNMENT WORK

HK150542 Lanzhou Gansu Provincial Service in Mandarin 1100 GMT 12 Oct 84

[Text] This morning the provincial government held a forum attended by noted provincial personages to solicit and heed their opinions on government work. Provincial Governor Chen Guangyi briefed all the participants on the situation of reform, the implementation of open-door policy, and economic work in the province. After that (Zheng Guochang), professor in the Biological Department of Lanzhou University; (Liu Songxiang), professor at the Xibei Teachers' College; vice chairmen of provincial CPPCC Yan Shutang, Yang Hanlie, Wu Hongbin, and (Gongtaotang Danwei Wangxi); and (Tan Renshan), vice chairman of the provincial Industry and Commerce Foundation, successively spoke at the meeting. They unanimously praised the encouraging successes scored in various fields since the 6th provincial CPC congress. Likewise, they also spoke without any inhibitions in making suggestions and raising proposals on the work of planting trees and grass, vigorously developing commodity production, exploiting intellectual resources, developing cultural, scientific, technological as well as educational undertakings, improving the party work style, promoting reform, and other questions.

Provincial Governor Chen Guangyi welcomed the suggestions and proposals raised by the participants and hoped that he could hold discussions more often with them in order to improve government work and do more good work. Those who attended today's meeting of noted personages also included Ma Pilie, vice chairman of the provincial People's Congress Standing Committee, provincial CPPCC Vice Chairmen Ma Zhongyong, (Zhu Jingren), and others.

CSO: 4005/096

NORTHWEST REGION

REGIONAL METAL COMPANY BUILDS UP CADRE RESERVE

HK161215 Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 15 Oct 84

[Text] The party committee of the regional nonferrous metal company has paid conscientious attention to the building of the third echelon in the course of party rectification. In accordance with the requirements of the four transformations, the entire company has established a contingent of 56 reserve cadres at and above the county or section chief level. About 80 percent of the cadres have a college educational level and their average age is 35.5 years. When selecting the reserve cadres, the party committee paid attention to overcoming such ideas as arranging seniority according to length of service, demanding perfection from intellectuals, and refusing to trust young comrades; adhered to the mass line, and checked on the cadres in an all-round way in strict accordance with the requirements of ability and political integrity, paying simultaneous attention to their political soundness, educational level, and age.

They paid particular attention to checking on the performance of the reserve cadres during the Cultural Revolution and after the 3d Plenary Session of the 11th CPC Central Committee. All those whose problems during the Cultural Revolution had not been clarified or who had made serious mistakes were excluded from the contingent of reserve cadres, and those who had been included in the contingent were categorically excluded from it.

The party committee has promoted a number of young comrades, who are willing to carry out reform and are bold in doing pioneering work, to leading bodies at various levels. With regard to the selected reserve cadres, the party committee of the company is bold in using and training them. With regard to those professional cadres with a college educational level or above, it pays attention to training and improving them through practice and sends them in a planned way to relevant colleges or universities to study enterprise management knowledge. With regard to those who do not have college education, it vigorously creates conditions for them so that they can raise their educational level. With regard to those cadres who have engaged in office work for a long time and who lack practical experience in leading the grassroots units, and party committee sends them to the grassroots level to assume leading posts in order to enhance their abilities. Now, 30 of the 56 reserve cadres selected by the nonferrous metal company have assumed leading posts at and above the section chief level. Another 15 cadres are studying at various special training schools for cadres.

CSO: 4005/096

MILITARY AND PUBLIC SECURITY AFFAIRS

KUNMING PLA COMMANDER ON FIGHTING VIETNAMESE FORCES

HK030531 Kunming YUNNAN RIBAO in Chinese 19 Sep 84 p 2

["Excerpts" of speech delivered by Zhang Zhixiu [1728 9455 4423], commander of the Kunming PLA units, at gathering held to celebrate the victory of the counterattack on self-defense against Vietnam mounted by the Yunnan Frontier Guards in the Laoshan and Zheyinshan areas: "Carry Forward the 'Five Revolutionary Spirits,' Cultivate a Fine Combat Style, and Speed Up the Revolutionization, Modernization, and Regularization of the Forces in Our Military Region"]

[Text] In close coordination with the fraternal troops and with the powerful support of the Yunnan CPC Committee and government, the party committees and governments at various levels and the masses of people in the border areas of southern Yunnan Province, the Yunnan frontier guards counterattacked in self-defense the Vietnamese troops which were entrenched in our province's Laoshan and Zheyinshan areas, wiped out the strongholds occupied by the enemy troops, and thus retrieved the lost territory of the motherland. During the counterattack, the frontier guards continuously shattered the repeated counterattacks of the enemy, firmly held their positions, and struck heavy blows at the Vietnamese intruders, thus winning a great victory. In this way, they have won glory for the motherland, added luster to the army flag, and have taken vengeance for the people in the border areas.

Driven beyond forbearance, the frontier guards were forced to fight back in self-defense in the Laoshan and Zheyinshan areas. Over the last few years, ignoring the stern warning from the Chinese Government, the Vietnamese authorities sent their troops to the Laoshan and Zheyinshan areas by exploiting the situation in which our government took the initiative in withdrawing its troops during the counterattack in self-defense in 1979. They forcibly occupied some strategic border positions, nibbled away at our territory, built up fortifications and strongholds, laid mines on our territory, continuously opened fire with rifles and artillery at the inhabitants of our border areas, and thus gravely endangered the safety of the lives and property of our inhabitants and sabotaged their normal production and life. From March 1979 to March of this year alone they shelled our Malibo County on more than 690 occasions, fired 28,000 shells of various types, killed or wounded 300 border inhabitants, and destroyed dozens of houses. This forced people in dozens of villages to move to other places and made the operation of some 1,000 mu of rubber plantations and the cultivation of some 2,000 mu of fertile farmland

impossible. In order to safeguard the territorial integrity and dignity of our motherland and to defend the safety of the lives and property of the people of all nationalities in the border areas and the four modernizations program, this time we were forced to fight back in self-defense.

During the recent counterattack, inheriting and carrying forward the fine traditions of our army and displaying the "five revolutionary spirits" initiated by Deng Xiaoping, chairman of the Central Military Commission, the broad ranks of officers and fighters of the forces taking part in the fighting, being brave and skillful in battle, broke all enemy resistance and thus gave full play to the might of the army and the nation and the fine combat style of the officers and fighters of our new generation. They performed numerous heroic and moving deeds. There emerged a number of combat heroes, outstanding fighting collectives, and models who had rendered outstanding service. Their heroic deeds and lofty characters are manifested saliently in the following five aspects:

1. They ardently love the party, the motherland, and the people and are bold in dedicating themselves to defending the motherland. To safeguard the dignity of the motherland, the state territorial integrity, and the safety of the lives and property of our border inhabitants, the broad ranks of officers and fighters feared no sacrifice, advanced wave upon wave, and went on fighting until they breathed their last. In this way, they displayed the noble spirit of self-sacrifice and the revolutionary heroic spirit. Many cadres and fighters wrote down fighting pledges, such as "Be loyal to the motherland and write down our names in the annals of history with our blood," "Let me but leave a loyal heart shining in the pages of history," and "Our dignified motherland is not to be bullied, and we are ready to fight for every inch of land for the sake of the motherland" on their clothes, caps, and belts so as to inspire themselves to take the lead in heroically fighting the enemy. Combat hero An Zhongwen, who had asked the party branch for a battle assignment on many occasions before the fight against the Vietnamese in self-defense was launched, asked to undertake the most difficult task and expressed his readiness to "shed my blood and sacrifice my life so long as I am needed by the motherland to ensure a victory in battle." During the counterattack, when crossing open ground before an enemy forward position, An Zhongwen, the leader of a bayonet squad, unfortunately stepped on a mine and was blinded as a result. At that time, it happened that the reinforcement units were coming up. To ensure victory in the battle, he crawled 10 meters forward and exploded three mines with his body without the slightest hesitation and thus opened up a victorious path for the units. After killing three enemy troops, combat hero Kang Yuming was wounded in the head, but at a critical juncture when the enemy pressed in on him, he determinedly exploded a grenade, perishing together with the enemy. In a letter to his parents, he said: "All men must die but when I must die, I will die a worthy death and leave something that cannot be bought with money for the people." Like them, many martyrs and heroes, imbued with the sense of pride and responsibility as defenders of the motherland, have put the interests of the motherland and the people and the duties of revolutionary fighters above everything else, turned their patriotic feeling into actions of dedicating themselves to the service of the country, fought bloody battles, and looked at death, thus winning victory upon victory in battle.

2. They are all-conquering as well as brave and staunch in battle. During the recent counterattack, brave and staunch, all our troops inherited and displayed our army's fine traditions and thus managed to break all enemy resistance. The party committee of a unit which undertook the task of assaulting fortified positions pledged its honor: "We are ready to recapture the peak of Laoshan with our blood. So long as there are our heroes there, the Vietnamese Army should not imagine they can occupy Laoshan." This pledge inspired our troops to fight tenaciously and to advance bravely, and they eventually captured the dangerous main peak of Laoshan, thus aweing the enemy. The 8th Company of a regiment, which was awarded the honorable title of "Bayonet Combat Company" during the "100 regiment campaign," was again this time awarded the honorable title "Laoshan Heroic Company" by the Central Military Commission. With the determination to "be heroes in defending the country and keep the standard dyed with our blood always red," officers and fighters of the company fought in the forefront as daggers and captured three heights one after another by launching irresistible, bold powerful assaults. They annihilated a reinforced platoon of Vietnamese troops and created favorable conditions for capturing the main peak of Laoshan. The 2d Company of a regiment, which was awarded the honorable title "Assault Heroic Company" by the Central Military Commission in the fighting against Vietnam in self-defense in 1979, this time was awarded the honorable title "Laoshan Steel Sword Company" by the Kunming PLA units.

In the battle of capturing Balihe's Dongshan, officers and fighters of the company rapidly broke enemy defense lines, bravely stormed enemy fortifications, and captured all main forward positions of the enemy within 62 minutes with an enemy platoon being annihilated and the headquarters of an enemy company being destroyed, thus adding new glory to the company. In the battle of smashing the large-scale counterattacks mounted by the enemy, imbued with dauntless heroism, the officers and fighters who were praised as fifteen warriors on the "Li Haixin Height" engaged in fierce fighting with a battalion and a secret service company of the Vietnamese Army. They successfully repulsed five enemy assaults, and at a critical juncture when five of them laid down their lives, six were severely wounded, three were wounded slightly, and only one remained unhurt. Facing danger fearlessly, they removed tunnel defenses to hold the positions and tenaciously checked the enemy for 8 hours. With the cooperation and assistance of our counterattacking detachments and artillery troops on neighboring heights, through bloody battles, they eventually repulsed the enemy, firmly held their positions, and brilliantly annihilated 104 enemy troops. With such a high sense of pride and responsibility, the broad ranks of officers and fighters have inherited the glorious traditions of our army and made new contributions for our army. Just as the lines of a poem written by soldiers read: "The battle flag which is dyed with our blood will become more bright red and the steel sword with which we wipe out all stubborn foe will never become dull. Our revolutionary cause will surely produce heroes generation after generation."

3. They have courage and resourcefulness and are both intelligent and flexible. During this counterattack, the broad ranks of officers and fighters who were both brave and staunch not only dared to win but also were good at adopting flexible and varied operational methods in light of enemy technical changes

and thus winning great victories with small cost. When directing his platoon in launching assaults, Bai Yiming, platoon leader of a company, encountered enemy fire from three directions. After soberly making an analysis of the situation, he chose seven fighters and formed a dagger detachment. Averting a head-on clash with the enemy, he led the detachment in making a detour from the flank to the back of the mountain where his platoon was pinned down. They climbed a steep cliff and in coordination with a company of our troops, they attacked the enemy from the front and the rear simultaneously and captured the height and drove straight on to the enemy's battalion headquarters at one stroke. In the battle, they killed 21 enemy troops and captured 7 submachine guns, 2 heavy machine guns, 26-mm guns, and 1 recoilless gun. Led by squad leader Zhang Hua, fighters of the Third Squad of a company, which was composed of fighters of minority nationalities, forged ahead alternatively by shielding each other and fought bravely in close coordination. In this way they were the first group which charged a fight on Zeyinshan and annihilated 13 enemy troops. The broad ranks of officers and fighters have won glory for the motherland and added luster to the army flag with their own great courage and resourcefulness.

4. They were indomitable, persevering and dauntless. The areas where the operations took place were characterized by high mountains and steep slopes, deep valleys and dense forests, frequent rainfalls and heavy fog, and muddy roads. Conditions there were harsh. The mountains were covered with dense forests and it was easier to hold one's position than to capture others in the mountains. However, fearing no difficulty, hardship or sacrifice, the broad ranks of officers and fighters have fully displayed the combat style of a revolutionary backbone--the style of plain living and hard struggle of the army. The 2d Battalion of a unit which shouldered an assault task captured several heights one after another in fierce fighting and thus recovered the main peak of Laoshan. In a situation in which all cadres and fighters were in a state of utter exhaustion, they rushed to build up defense works, repulsed enemy counterattacks, and fought 3 days and nights in succession with everybody firmly holding their positions in high spirits. With indomitable willpower and perspiration, the cadres and fighters of the 3d Company of a unit which was awarded the honorable title "Laoshan Iron and Steel Company" who undertook transportation tasks between the front and the rear lines formed an indestructible transport line. Braving enemy gunfire, the comrades of the whole company rushed to transport goods and everyone had to walk 60 to 70 kilometers up and down a day on mountain roads with a load of more than 70 kilograms on his back. This lasted for 4 days and 5 nights with nobody ever taking a rest for sleep or taking any decent meal. Although many comrades hurt their shoulders, were all drenched in sweat and some were even so tired that they foamed at the mouth, they persisted in fulfilling their tasks.

They were all men of unyielding integrity. While thrusting deep into the enemy forces, the 4th Company of a unit was hit by enemy gunfire and all personnel dispersed accordingly. However, in such a circumstance, the cadres and fighters of the company automatically regrouped and continued to thrust deep into the enemy forces along the scheduled route and rapidly launched attacks on the enemy forces and eventually captured five heights in succession with no one missing. For this, the company was awarded the honorable title "Laoshan

Deep-Thrust Company" by the Central Military Commission. Firmly fostering the idea of "all for the frontline and all for winning victories," the troops which undertook the tasks of ensuring logistics work overcame all difficulties and sent ammunition and goods to where they were needed.

The militiamen and civilian construction workers who shouldered the tasks of patrolling, manning checkpoints, guarding bridges, and transporting goods to support the frontline sharpened their vigilance a hundredfold, strictly kept watch on the border even in the teeth of wind and rain. They actively cooperated with the troops in military operations, annihilated the intruding Vietnamese special agents on many occasions, promptly sent ammunition and goods to our troop positions, and carried back the wounded or martyrs to the rear, thus making important contributions for winning victories in battle. After entering the stage of defense operations, our cadres and fighters, living in a high atmospheric temperature of 40 degrees Celsius, guarded against enemy bombardment by day and guarded against surprise attacks by night, and guarded against collapses while it was raining. Living in wet caves, they had to endure mosquito and insect bites and could not eat or sleep well. Many of them suffered from eczema, rheumatism, and fatigue syndrome. Although the environmental conditions were difficult, our cadres and fighters always maintained high morale. With pride the fighters said: "Exchange one's perspiration, blood, and life for the happiness and joy of the people. This is what young people and army men should do. We suffer a little on the frontline but this will help the people in the border areas return to their homes and the people in the hinterland of the country carry out the four modernizations program smoothly and steadily. This suffering is worthwhile." In the spirit of "being willing to suffer untold hardships for the sake of changing the happiness of the people," the officers and fighters have thoroughly discharged their duties and performed outstanding achievements for the motherland and the people.

Depending on each other for survival, they share joys and sorrows, are closely united, and fight side by side. The tougher the conditions and the fiercer the fighting, the more our troops displayed the spirit of solidarity and friendship. In the course of operations, both officers and fighters, the higher-ups and the lower levels, took care of each other like brothers. At a critical juncture, they gave up the hope of surviving for their comrades-in-arms and took the danger of being killed themselves, thus emerging many heroic and moving deeds among them. All arms of the services and fraternal troops, whether at the front or at the rear, took the initiative in assisting each other and acted in close coordination. They took the difficulties on themselves and made things convenient for others, and therefore a moving scene of always being united and always fighting together could be seen everywhere. When six fighters of a machinegun company were carrying back wounded deputy political instructor Wei Yuhui, they were hit by enemy artillery fire. At this critical juncture, the six fighters threw themselves on the instructor and shielded him from shell fragments with their bodies. As a consequence they were all wounded. When the enemy was helling on our positions, Platoon Leader Li Hongyu, heedless of his personal safety, and thus saved the latter from danger. He himself was injured in four different parts of his body. While approaching the main body of their squad from the position when they

hid themselves, newly recruited fighters Wang Baojun and Chen Quogang were hit by enemy artillery fire and Chen Guogang was wounded in eight different places. At that time two Vietnamese soldiers were approaching and the situation was desperate. Wang Baojun turned his gun and shot one enemy soldier dead, while the other fled in confusion. To avoid enemy gunfire, Wang Baojun carried Chen Guogang on his back and with great efforts he walked 150 meters to a den where they hid. When Chen Guogang urged Wang Baojun to seek a way to return to the troops, the latter said: "I can't go without you. We should live and fight together." They took cover in a dense grass field for more than 3 hours and with the help of their comrades in arms, they returned to the main body of their squad at last. This spirit of selflessness, fearlessness and of solidarity and friendship turned into an invincible, powerful force by which they managed to overcome hardships and difficulties and to win victories in battle.

Apart from the kind concern of the higher authorities for the combat troops, the participating troops' boldness to blaze new trails, their flexible strategy and tactics, their adoption of various methods in conducting ideological and political work among officers and fighters and in bringing into full play the positive factors of cadres and fighters, their success in promptly and willingly ensuring logistics work, and the success of the counterattack with the powerful assistance given by local party committees and governments and the masses of local people. The Yunnan Provincial CPC Committee and Government, the Guizhou Provincial CPC Committee and Government, the prefectural, city, and county CPC committees and governments and the masses of the people of all nationalities in the border areas in Yunnan Province vigorously supported the troops in manpower and material resources on the one hand and took every care of the people's own army in various ways on the other hand. In particular, Wenshan Prefecture and Malibo, Xichou, Wenshan, Maguan and other counties which directly undertook the task of aiding the front set up aid-the-front organs and built aid-the-front contingents. They supplied what was needed by the troops. All counties concerned sent civilian construction workers and horses to the assembly areas in time and as scheduled. The government organs and the masses of all nationalities in the border areas vacated their houses to put up the troops, supplied them tea or boiled water, and carried goods and built bridges and roads. In short they made things convenient for the troops in all respects. After the counterattack was started, the number of civilian construction workers and militiamen coming to support the front amounted to over 2,000 people, and half of them organized themselves. Bringing with it the profound sentiments of friendship of the people of all nationalities throughout the province, the group sent by the Yunnan Provincial CPC Committee and headed by Vice Governor Comrade Dao Guodong to convey greetings and appreciation went to the front to salute the people's own army the day following the start of the recent counterattack and helped the troops remove practical difficulties. This gave the cadres and fighters immense encouragement. The masses of people in Yunnan and Guizhou Provinces showed loving care for the troops on the frontline and sent large numbers of consoling goods and articles to the broad masses of officers and fighters. The people all over the country also sent the participating troops large numbers of consoling goods and articles and letters filled with their profound feelings. The powerful support of the masses of people and the kind concern of the party

and the government have fully demonstrated the might of people's war as a whole and reflected the flesh-and-blood ties between the people's army and the masses of people. This served as a source of strength for the victory we won in the fighting in the Laoshan and Zheyinshan areas.

The great success of the counterattack mounted in the Laoshan and Zheyinshan areas against Vietnam in self-defense is the gratifying result of the implementation of the "five revolutionary spirits" initiated by Comrade Deng Xiaoping since he became in charge of the Central Military Commission and of the army's endeavors to build itself into a modern, regular revolutionary army. In celebrating our victories, we must continue to carry forward the "five revolutionary spirits," learn from model heroes, and make more contributions on the basis of what we have achieved. The numerous heroic and moving deeds emerged in the recent counterattacks are indeed touching and inspiring. They have fully indicated the new look of the revolutionary army men of a new generation and are good teaching materials for us to carry out education in the "five revolutionary spirits." In learning from heroes, we must learn their spirit of fearing no difficulty and hardship and no sacrifice so that the "five revolutionary spirits" initiated by Chairman Deng can be further carried forward in the Kunming PLA units and can be turned into a great motive force inspiring the broad ranks of officers and fighters to exert themselves and make progress every day and continuously pushing the work in all fields of the army forward. We must make full use of the experience gained in this counterattack, do a good job in reform of the education and training sectors, step up combat readiness, and unceasingly enhance the combat effectiveness of our army. We must maintain and carry forward the style of modesty and prudence, guard against arrogance and rashness, work unceasingly and unremittingly, and make more and better contributions in building a modern, regular revolution army with Chinese characters and in defending the socialist motherland.

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BRITISH INTERESTS IN HONG KONG TO BE PROTECTED

HK080913 Hong Kong HSIN WAN PAO in Chinese 8 Oct 84 p 3

[Report: "Xue Muqiao Says Britain's Interests Will Be Taken Into Consideration Following Satisfactory Solution of the Hong Kong Issue"]

[Text] Xue Muqiao, a well-known Chinese economist, said that Hong Kong needs the backing of a strong and prosperous motherland, while the motherland, in turn, needs a prosperous and stable Hong Kong as an intermediary to help her to establish closer economic ties with countries throughout the world. He made the above statement in an article on the Sino-British joint declaration on the question of Hong Kong carried in the latest issue of CHING CHI TAO PAO. As long as both sides take real actions to maintain, consolidate, and further promote such relations, an appropriate solution to the long-standing issue left over by history is bound to be found, Xue Muqiao added. And since the British Government has been cooperative with China, China will in turn try her best to take Britain's due interests in Hong Kong into consideration.

Xue Muqiao emphasized: As China's important access to and economic bridge with the world market, Hong Kong will play an essential role in China's modernization of its national economy. The commodity trade between China and the world market will depend more and more heavily on Hong Kong as an intermediary, and this development will be very beneficial to both China and Hong Kong.

Xue Muqiao also pointed out: The initialing of the Sino-British joint declaration and the principle of "one country, two systems" initiated by the Chinese Government have aroused enthusiastic reaction in the world. The vast majority of the countries and peoples in the world have expressed their appreciation of the joint efforts by China and Britain which have not only successfully solved a long-standing issue between them by the means of peaceful consultations, but have also set a good example for the resolution of disputes between different nations.

CSO: 4005/071

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